



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

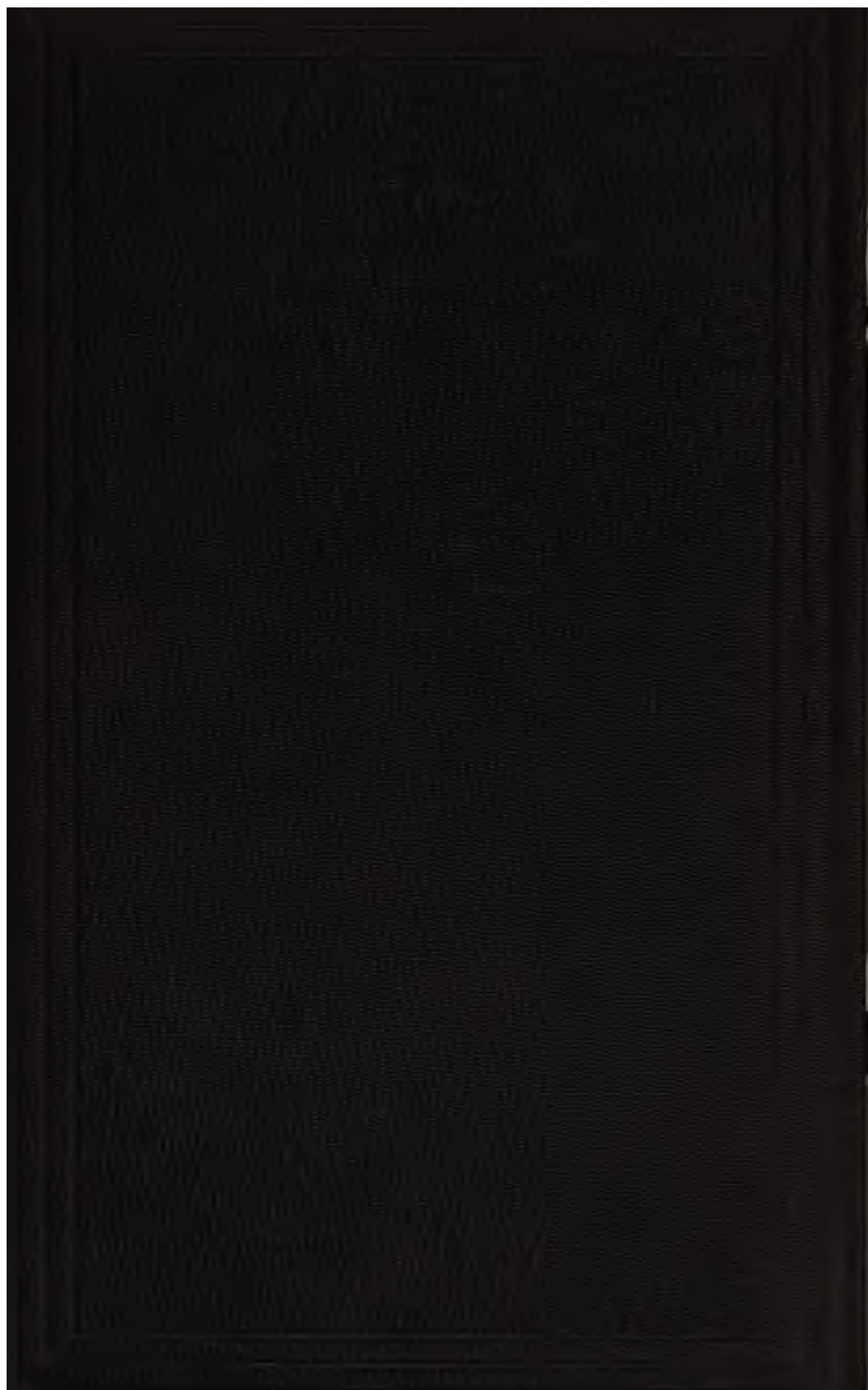
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

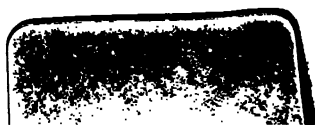
We also ask that you:

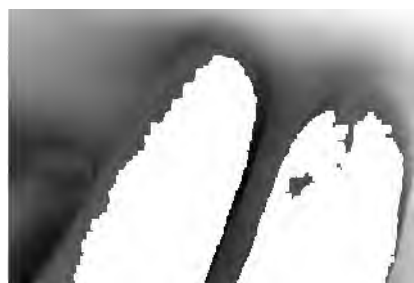
- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>







The Inspiration of Holy Scripture.

FIVE SERMONS

PREACHED BEFORE THE UNIVERSITY OF CAMBRIDGE
IN THE MONTH OF DECEMBER, 1855.

BY

THE REV. LORD ARTHUR HERVEY, M.A.

RECTOR OF ICKWORTH WITH HORRINGER.

Cambridge:

MACMILLAN AND Co.

LONDON: T. HATCHARD, PICCADILLY.

1856.

100. 2. 75.



Cambridge :
PRINTED AT THE UNIVERSITY PRESS.

THESE Sermons are published in deference to the wishes of some who heard them, and whose opinions seemed entitled to all respect. They are printed (with few exceptions) verbatim, as they were delivered, although there are some repetitions which were intended for the ear, rather than the eye. But these could not easily be left out afterwards. The reader's kind indulgence is therefore asked for these and other imperfections.

1

the office filled, and the course run, by those holy men of old, how they shone like burning lights in the midst of surrounding darkness, how they stood like firm rocks in the midst of the roaring torrent of the world's contradiction, how by the unflinching testimony of their fearless preaching, their holy living, and often their faithful laying down their lives, they kept alive, and handed down from generation to generation, the truth which they received from God, we shall surely feel that there is a marvellous force in the mere application to the Christian bishop or evangelist of that title, "the man of God," which had thus been borne by the prophets of the Old Testament. It is as if St Paul, pointing to the goodly fellowship of the prophets, had then turned to Timothy and his brethren and successors in the ministry of the Gospel of Christ, and said, What those men were to the commonwealth of Israel, that must you be to the Church of Jesus Christ; as apt to teach and as patient to suffer as they were; as dead to the world and as full of zeal for God as they were; as blameless in your lives, as holy in your conversation, as devout in your spirit, as untiring in your labours, as instant and as earnest in rebuking vice, in upholding truth, and in shewing forth the glory of God in His holy Word, whether men will hear or whether they will forbear, as they were. For you are what they were—*ἄνθρωπος τοῦ Θεοῦ*—a man of God.

But the application of this title to the Christian minister of the Word, is not only thus pregnant with solemn instruction to all who either have taken or are about to take upon themselves the office of the ministry, but it throws back no inconsiderable portion

of light upon the words which precede, and to which, especially, I purpose calling your attention in the present, and probably in some subsequent discourses. For if the Christian bishop or clergyman is rightly designated as "a man of God," an expression which, as we have seen, recalls the memory of all that has been most holy on earth, and if the thorough furniture and perfection "of the man of God," both as regards his personal character and the due execution of his office, depends upon his acquaintance with those "sacred letters," the sum and totality of which are comprised in holy Scripture, it argues no mean excellence, no ordinary power, no mere earthly or human virtue in those writings, which are capable, and, it should seem, alone are capable, of such great results. Nor can one fail to be struck with the perfect consistency of St Paul's language, who speaks of the instrument by which "the man of God" is to be thus thoroughly furnished, as given "by inspiration of God." By his office the "man of God" has divine work to do, and therefore God has furnished him with a divine instrument wherewith to do it. And oh, my brethren! what a blessed thing it would be for the Church of God, and for the world at large, if all those who are called to the office and work of the ministry would betake themselves to the study of the holy Scriptures in a spirit corresponding to what the Apostle here says of their power, and excellency, and divine origin! if they would seek wisdom from them, as from a fountain not of human but of divine intelligence, and study the "sacred letters" with that mixture of earnest curiosity and of deep reverence, which lessons, breathed by the breath of God, seem to demand at the hands of an

intelligent creature like man. I have often said to my own parishioners, and I do not scruple to repeat it to the congregation now before me, that I verily believe that neglect of the Scriptures is one of the great sins men will have to answer for when they stand before the judgment-seat of Christ. But bad as it is in any man, it is doubly bad in the "man of God," who thus enters upon the most momentous and difficult work, unfurnished, and unprepared, and will probably make shipwreck, not only of his own faith, but of the precious souls entrusted to his care.

But it is high time for us to turn to a somewhat more methodical consideration of the passage before us.

And first, to try and catch the stream of the Apostle's thoughts, on rightly doing which must necessarily depend our right understanding of the force of the particular expressions. Both in the second and third chapters of this epistle, St Paul had been speaking of those who by profane and vain babblings overthrow the faith of some, and subvert their hearers. He had denounced their word as a canker, which, attacking first one point and then another of Christian truth, would increase and spread till it eat away all sound doctrine, leaving in the room of a saving faith nothing but putrefying sores, men's own corrupt inventions. But it was the duty of Timothy, and most cogently does Paul bind that duty upon Timothy's conscience, to resist such seducers by a meek but faithful exhibition of the word of truth, both in his preaching and in his living. When the time came that men would not endure sound doctrine, but would turn away their ears from the truth, the course of the man of God was plain. He was "to watch in all things, endure afflictions, do the work of

an evangelist, and make full proof of his ministry." And there was this great encouragement for him in the midst of the painful opposition which he might have to encounter in his work. He who was pre-eminently "the man of God," even Moses, had not exercised his sacred and triumphant mission unhindered or unopposed. Jannes and Jambres withstood him, and with apparent success at first. But their folly was soon made manifest in the sight of all Egypt, and they confessed with shame, "This is the finger of God." (Exod. viii. 19.) In like manner Timothy might be well assured that those who resisted the truth in his day would not be allowed to proceed further than was consistent with the purpose of God. Conflict between truth and falsehood, and the respective apostles of each, there would undoubtedly be; but it was not doubtful on which side the victory would rest. Nor should the apostle of truth shrink from any sufferings, or afflictions, or persecutions, which the testimony of the Lord Jesus might bring upon him. Paul, as Timothy well knew, had not shrunk back from the afflictions of the Gospel. The days of Antioch, Iconium, Lystra, were doubtless engraved in indelible characters on the disciple's memory. And now his time was come to put on the apostle's mantle, and to take his place in the breach. St Paul's fight was fought, and his crown was won. Timothy's turn was come to shew himself approved unto God, a workman that needeth not to be ashamed. His lot was cast indeed in evil days. "Evil men and seducers would wax worse and worse, deceiving and being deceived." But what was that to Timothy? He knew whom he had believed. He knew who had taught him to know

God, and to love Jesus Christ his Saviour. He was no novice in the things of God. He had not followed Paul's preaching because he preached some new thing. He had not been caught by an ingenious dispute, or carried away by an eloquent burst of imagination or feeling. No, his present faith in Jesus Christ as the Son of God, and the Saviour of the world, and the life of his own soul, was only the manhood of that infant faith which had been implanted in him from his earliest childhood. Those "sacred letters" which he had learnt through the pious care of Lois and Eunice, had taught him to believe in the God of Abraham and of Isaac and of Jacob. By them he had been taught to know God as a world-governing, sin-forgiving, soul-saving God. In them he had read of the Lord of heaven and earth as a God not far off, not governing with haughty indifference, and in inaccessible state, His subjects upon earth ; but caring for them, watching over them, having intercourse with them, interfering on their behalf, counselling for their good, executing His counsel for their deliverance, stepping over the frontiers of heaven, and revealing Himself to this earth. He had read of the call of Abraham, the birth of Isaac, the passage through the Red Sea, the manna in the wilderness, the water-giving rock, the brasen serpent, the anointing of David, the glory of Solomon's reign of peace. And he had read in the prophets of greater things than these : of mercies, and salvation, and glory to come, which should eclipse and throw into shade all past deliverances. He had read of a king of the house of David of whose kingdom there should be no end ; of a reign of righteousness and peace and glory, when all

should be holy, when none should hurt or destroy, when the Lord should dwell in the midst of His people, when sorrow and sighing should flee away. These blessed promises, these glorious hopes, had been sown in his youthful mind, and had expanded with his growing intelligence. And when Saul of Tarsus came preaching the Gospel of the kingdom, and declaring how what God had promised He had now fulfilled ; that Messiah was come, and that Jesus of Nazareth was the Christ that should come into the world ; that the true passover had now been sacrificed, the true Lamb of God offered up, the true high priest consecrated, the true tabernacle pitched, the promised seed of Abraham revealed, and the true Son of David exalted on His eternal throne to give repentance to Israel and remission of sins,—young Timothy embraced the gospel fulfilment of Old Testament promises, and, like his apostolic master, shewed his faith in Moses, by believing on Him of whom Moses and the Prophets did speak. He did not pass from one faith to another. But he believed in Jesus as the true logical consequence of having believed those sacred writings which foretold that He should come. Strong therefore, and deservedly strong, was St Paul's hope of Timothy, that he would "continue in the things which he had learnt and been assured of;" and that having thus been led to so great salvation by his knowledge of holy Scripture, he would continue to resort to the same treasury of Divine wisdom, in order to be more and more thoroughly furnished for the arduous task which lay before him.

Such, my brethren, appears to me to be the course in which the Apostle's thoughts flow in the passage

before us. And we shall now be better able to form a right judgment as to the interpretation of the particular expressions of my text, the decision of which it will be expedient to aim at, before we proceed to deduce those wider views concerning holy Scripture which my text invites us to, and which it has seemed to me might not be unsuitable to the present season, and to the present occasion. And I would take this opportunity of remarking in passing, that the only just and fair way of dealing with the Scriptures, and eliciting the instruction they are intended to convey, is to endeavour with candour and honesty to place our own minds in the same point of vision in which the mind of the writer was placed, so that, as far as possible, the direction of our thoughts may coincide with the probable direction of his thoughts: and then not to think any criticism too minute, provided it be true, by which the exact force of particular expressions can be ascertained. The habit of minutely criticising particular expressions will frequently assist us in correcting our point of vision for a whole passage. And it is wonderful how much a very slight, and in itself unimportant, variation in the interpretation of a single word or phrase, will sometimes tend to place other parts of the passage in a clear and intelligible light, which before were obscure and misunderstood.

The first expression in my text of which the meaning is doubtful, is that in ver. 14, "Knowing of whom thou hast learnt them." These words are commonly understood as applying to St Paul himself, from whom Timothy had learnt the truths of the Gospel. But I have little doubt that the Apostle rather reminds Timothy that he had been taught of

God¹. The expression is of a piece with St Paul's language to the Thessalonians (1 Thess. iv. 9), "Ye yourselves are taught of God to love one another," as well as with the promise in Isaiah quoted and commented upon by our Lord, "They shall be all taught of God. Every man therefore that hath heard and hath learnt of the Father (*παρὰ τοῦ Πατρὸς*) cometh unto me" (John vi. 45); and with the Lord's promise concerning the Comforter, "He shall teach you all things." And it is in exact accordance with this view of the passage, and in a precisely similar context, that St John says to his "little children," as a reason why they should not depart from the truth, "Ye have an unction from the Holy One, and ye know all things." And after exhorting them in language strikingly like St Paul's to Timothy, "Let that therefore abide in you which ye have heard from the beginning," he adds as a reason why he was confident they would so abide, "The anointing which ye have received of Him abideth in you, and ye need not that

¹ This passage is printed as it was delivered from the pulpit. But I must confess, that I have been a little shaken by the criticisms of friends, especially by one remark, that the Apostle would rather have said *παρ' οὗ*, had he meant to refer to God, after the analogy of 2 Tim. i. 12, *οἶδα γὰρ ὃ πέπιστευκα*. Still the passages adduced in the text, and especially that from John vi. 45, as well as the context, are strong,—and I find that this interpretation is of very old standing. For in the commentary on the Epistles to Timothy printed in St Jerome's works, as well as in St Augustine's, where it is ascribed to Pelagius, the passage is thus explained, "*Sciens à quo didiceris. Et quia ab infantia sacras literas nosti. Sive a vero apostolo, sive per legem à Deo.*" And in the same spirit, the words "*et credita sunt tibi*" (*ἐν οἷς ἐπιστάθης*) are expounded "a Deo per nos." If *τίνας* refers to St Paul, then the connexion of ideas in what follows must be sought in the fact of St Paul's inspiration, so that he taught Timothy only what he had himself learnt of the Lord. But this connexion is not so obvious.

any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him¹." And, thus understood, see how admirably the fifteenth verse fits on to the fourteenth; they are no longer two distinct ill-jointed reasons, but one harmonious argument. "Continue firm and immoveable in the truth of Christ, remembering that they are God's words which you have believed, and that God's Holy Spirit has been your teacher; and not only so, but that from your very childhood you have been under this Divine teaching, and before you ever heard the name of Jesus, you were learning that sacred lore which was to guide you to Jesus." And now see again how the sixteenth verse fits on to the two former. Having alluded to the inward teaching of God in such close, I will not say connexion, but UNION with the mention of the sacred lore of the Old Testament, how appropriately does the assertion follow, "All Scripture is given by inspiration of God!" It is the instrument by which God teaches His children, by which He infuses wisdom, heavenly and saving wisdom, into their souls, because it is that which He Himself prepared for this very purpose; it is the offspring of His breath, the creation of His Holy Spirit. Those sacred writings came not in old time by the will of man, but "holy men of God spake as they were moved by the Holy Ghost."

The next expression requiring notice is the fifteenth verse, not so much on account of any difficulty in it, as because the English version fails, as it appears to me, of giving the more delicate shades of meaning in it, and by so doing creates a difficulty as to the

¹ 1 John ii. 26, 27.

different Greek words rendered alike *Scriptures* in v. 15, and *Scripture* in v. 16. It is scarcely necessary, perhaps, that I should remind you that the words in the 15th verse are ἀπὸ βρέφους τὰ ἱερὰ γράμματα οἶδας and that εἰδέναι γράμματα means simply, "to know letters," "to be educated," or "learned:" as for example, when Jesus taught in the temple, the Jews asked in wonder, πῶς οὗτος γράμματα οἶδε, μὴ μεμαθηκώς; "How knoweth this man letters (*margin*, learning), having never learned?" (John vii. 15); and Festus said of Paul, "Much learning (τὰ πολλὰ γράμματα) doth make thee mad" (Acts xxvi. 24); and on the other hand it is said, that the rulers and elders of the Jews perceived that Peter and John were unlearned and ignorant men, ἄνθρωποι ἀγράμματοι καὶ ἰδιῶται (Acts iv. 13). When therefore St Paul says, "From a child τὰ ἱερὰ γράμματα οἶδας," and that too in connexion with his having *learnt* such and such things (εἰδὼς παρὰ τίνος ἔμαθες), it is manifest that he is using, so to speak, educational language. He reminds Timothy, that in his youth he had not learnt merely letters, but "sacred letters;" his studies had been in the literature of Heaven; he had been conversant with divine books. And then, keeping up the metaphor, he adds, still in the same professional language, "which are able to make thee wise unto salvation through faith which is in Christ Jesus." Γράμματα, ordinary learning, letters, are intended and adapted to make men wise with earthly wisdom; the wise man, σοφός, was the same as the man of letters, γραμματεύς, as in 1 Cor. i. 20: "Where is the wise man (σοφός)? where is the scribe (γραμματεύς)!"

¹ Comp. Matt. xiii. 52; xxiii. 34: προφῆτας καὶ σοφὸν καὶ γραμματεῖν.

But the sacred letters, in which Timothy had been taught, were able to make him wise unto salvation, through faith which is in Christ Jesus. By them he had been taught the mysteries of the kingdom of heaven, and had learnt to solve that deepest of all problems to which the mind of man can be turned, "What must I do to be saved?" Thus the whole verse acquires point and elegance, and we have not to affix a meaning to τὰ γράμματα which they nowhere have in Scripture; for though in the passage before us they indirectly mean the Scriptures, as being the sole repository of sacred learning, yet it is, I conceive, only *indirectly* that they do so, and consequently the English version in translating by the technical name of "holy Scriptures" is not strictly correct¹.

But in the next verse, dropping the partial metaphor, and applying to the holy Scriptures their proper technical name γραφή, St Paul proceeds to shew their use in reference to the mature age of the

¹ This stricture on the English version of this passage is borne out by a comparison of other versions where the distinction between γράμματα and γραφή is maintained. Thus, the Vulgate has for the former "sacras literas," and for the latter "Scriptura." So too the French version, as a friend has pointed out to me, has "les saintes lettres," and "l'Ecriture."

The subjoined passage from St Jerome's "prologus galeatus," shews that he attached to the word γράμματα, or literæ, the sense of "letters," in the still more technical sense of the alphabet, from a fanciful analogy between the number of letters in the Hebrew alphabet and the number of canonical books of Scripture.

"Quomodo igitur viginti duo elementa sunt, per quæ scribimus Hebraicè omne quod loquimur, et eorum initiis vox humana comprehenditur; ita viginti duo volumina supputantur, quibus, *quasi literis et exordiis, in Dei doctrinâ tenera adhuc et lactens viri justi eruditur infantia.*" The allusion to our text is evident.

man of God. If they had guided the young disciple to the foot of the cross, and had taught him to seek and to find everlasting salvation in Jesus Christ, they had not yet done all they could do. All Scripture is of Divine origin, and is animated by the breath of God's Holy Spirit. Under the letter, which profiteth not those who read it with a carnal mind, there lies as it were encased the Spirit, and to those who discern them spiritually, their words are spirit and life¹. Thus read then, every part of the Scriptures has its proper use and profit. They are an inexhaustible treasury of wisdom, to which we may resort for guidance and instruction on every occasion. Rightly read and interpreted they will, either by example, or warning, or by the enunciation of great principles of righteousness, or by positive precept, or by the suggestion of the highest motives, or by their powerful action upon the affections, or by their comforting promises and sanctifying doctrines and cheering hopes, or by their deep revelations of the mind and character and purpose of God, lead the Christian on to perfection, and furnish the Christian minister with the armour of righteousness on the right hand and on the left, and enable him to make full proof of his ministry. Let the man of God have made never so much progress in Divine knowledge and in the Divine life, he will still find yet deeper knowledge, and as it were fresh springs of spiritual life springing up from the fountain of holy Scripture. And this inexhaustible fulness is one and no mean evidence of the presence of the Divine Spirit in them.

What is the precise force of this expression *θεόπνευστος*, what are the evidences of the truth of

¹ See the extract from Bengel in note to p. 18.

this assertion concerning "all Scripture," and how this truth should affect our use of the Scriptures, and our critical handling of them, how it consists with other phenomena of a different character which may be observed in them ; these and perhaps some other kindred inquiries will occupy our attention hereafter, if God permit. In treating of this subject, difficult as in some minor points it is, I shall endeavour to handle it, not in a controversial, but in a plain practical way. What is clear and easy I shall endeavour not to make obscure by a mystical phraseology ; what is obscure and difficult I shall endeavour to throw such light upon, as God may vouchsafe to grant to honest and humble inquiry. And, if any difficulties remain which I am unable to solve to my own satisfaction, I shall not scruple to acknowledge it, being fully assured that the real difficulties connected with the inspiration of Scripture are inappreciable quantities when placed against the real evidences ; that many of them are continually disappearing as juster views prevail ; and that whatever may at last remain incomprehensible to us, will be found to result from our own ignorance, and our inability to comprehend thoroughly the operations of the mind of God, and the mode in which He acts upon the mind of man.

Of this at least, my brethren, there is no doubt. He that reads his Bible most assiduously, most devoutly, and with most real prayer for the teaching of God's Holy Spirit, will make most progress in goodness and righteousness and Christian knowledge. Is the question, "Wherewithal shall a young man cleanse his way (avoid the pollutions of sin) ?" the answer is, "By taking heed thereto according to thy word." "Thy

word have I hid in my heart, that I might not sin against thee," was the method of one who was among the very foremost in his day in the service of God. And we have higher authority still for resisting temptations to sin by appeals to the written word of God in holy Scripture, the example of the Lord Jesus Christ, when He was led up into the wilderness to be tempted of the devil. Is the question, how shall we stand fast in the midst of the seductions of false doctrines which overthrow the faith of some, and how shall we discriminate between truth and falsehood, the answer still is, that the sacred writings are able to make us wise unto salvation through faith which is in Christ Jesus. Is the inquiry, lastly, how the Christian minister can most successfully fit himself for his high enterprize, how he can be trained for the utmost efficiency as a good soldier of Jesus Christ, how in spirit and in conversation he can be led to emulate most nearly the holy men of old, and how he can be most perfectly instructed in that high art of leading others with him in a course of singleminded obedience to the commandments of the Gospel of Christ, the answer is still the same: By growing acquaintance with Scripture, and a deeper insight into its truths, "the man of God is made perfect, throughly furnished unto all good works."

SERMON II.

2 TIMOTHY III. 16.

All scripture is given by inspiration of God.

I HAVE already in my first discourse endeavoured to shew from the context, that the doctrine of the Divine inspiration of Scripture, as expressed in the English version of 2 Tim. iii. 16, falls in most appropriately with the general course of the Apostle's argument. But so much difference of opinion exists as to the right rendering of the passage, that we should perhaps be hardly justified in assuming that version to be correct, without offering one or two reasons to justify it. This shall be done as briefly as possible.

I notice then, first, that the term *ἡ γραφή* or *αἱ γραφαί* was in St Paul's time the technical name for the canonical Scriptures, just as much as "the Bible" is with us. Of the fifty-one times which the term is used in the New Testament, it is in every case applied either to the whole body of the Scriptures, or to some particular text or *Scripture*, quoted from them. In every one of these instances, (to which might be added between eighty and ninety repetitions of the phrase "It is written" in a like technical sense), authority is attributed to the Scripture, such as belongs alone to the word of God. That certain books, and no others, were included in the canonical Scriptures of the Jews, we know as a matter of history.

It seems impossible, therefore, that St Paul could have said, as some interpret the words, all *inspired* Scripture is also profitable, &c. with the intention of discriminating between such inspired Scriptures, and some other Scriptures to which the epithet would not apply. The extreme grammatical awkwardness of the sentence thus construed, is equally unfavourable to such a rendering.

On the other hand, the English translation is greatly supported by the fact, that the omission of the copula in such phrases is exceedingly common in St Paul's style. The first epistle to the Corinthians alone supplies about thirty instances. The following example from 1 Tim. iv. 4, is very similar to our text, *πᾶν κτίσμα Θεοῦ καλόν, καὶ οὐδὲν ἀπόβλητον*. "Every creature of God *is* good, and nothing to be refused." We may safely conclude, therefore, that *θεόπνευστος* is that which is predicated concerning the subject, *πᾶσα γραφή*, the copula "is" being omitted. The next point is, ought *πᾶσα* to be translated *all* or *every*? The omission of the article at first sight favours the rendering *every*, as *e.g.* in St Luke iii. 5, we read "every valley" and "every mountain." But what is here predicated of *πᾶσα γραφή* is not true of "every scripture," *i.e.* of every separate text. One is profitable for doctrine, and another for reproof, and so on; but it is only of "all Scripture" that it can be predicated that it is profitable for all these uses. We are necessarily therefore driven back to inquire whether the absence of the article makes it impossible to render the passage "all Scripture." And when we find such expressions as *πᾶσα σὰρξ*, "all flesh," *πᾶς οἶκος Ἰσραὴλ*, "all the house of Israel," *πᾶσα Ἱερουσαλήμ*, "all Jerusalem," and again remember that

γραφὴ is found without the article in three other passages, viz. Rom. i. 2, ἐν γραφαῖς ἁγίαις, "in the holy Scriptures," Rom. xvi. 26, διὰ γραφῶν προφητικῶν, "by the Scriptures of the Prophets," and 2 Pet. i. 20, πᾶσα προφητεία γραφῆς, "every prophecy of Scripture;" and remember moreover that from its strictly *proper* application to one object alone, (as testified by its use in this sense in upwards of fifty passages in the New Testament, but not once in any other sense,) it approaches very nearly to a proper name, we shall, I think, conclude that the absence of the article is not decisive against such a rendering.

I would suggest too the consideration whether the immediate antecession of τὰ ἱερὰ γράμματα may not have some influence in giving to γραφὴ in this passage a collective sense, very analogous to that of σὰρξ, so that as σὰρξ, flesh, denotes the totality of all fleshly individuals, and stands in the predicament of a proper name, from the impossibility of there being a second object to which to apply it, so γραφὴ denoting the totality of τὰ ἱερὰ γράμματα stands in the same condition, and therefore receives the same grammatical treatment. Be this however as it may, I think we may conclude with tolerable certainty that the English version "all Scripture is θεόπνευστος," is a correct expression of St Paul's meaning, and that we have consequently his positive authority for the θεοπνευστία of the Old Testament Scriptures of which he is here speaking¹.

¹ The following extract from Bengel, *in loco*, which has been sent me by a friend, takes precisely the same view of the passage which I have done in this and the preceding sermon.

"πᾶσα γραφή, *omnis Scriptura*, Scriptura sacra secundum omnes suas partes. Novissima quæque Epistola Pauli quam

Secondly. We may now then proceed to inquire what is the meaning of the term *θεόπνευστος* which is here predicated of "all Scripture." And perhaps it could not have been better expressed than it is by the English version—"Given by inspiration of God." The word not occurring elsewhere in Scripture, we can only judge of its meaning, (1) By its profane use. Now *θεόπνευστοι ὄνειροι*, in Plutarch's life of Sylla, as the dictionaries tell us, are "dreams suggested by God." (2) By the analogy of the word. Thus *θεοδίδακτος* means "taught of God," *θεοφορούμενοι* "moved (or inspired) by God." (3) By the doctrine concerning Scripture taught elsewhere, and expressed in other but similar terms, as *e.g.* St Peter says that all prophecy of Scripture is not of private interpretation, but "holy men of God spake as they were moved by the Holy Ghost¹." And elsewhere we continually find the Scripture, or texts of Scripture, spoken of as proceeding from the Holy Spirit; as when Jesus, quoting the cxth Psalm, says, "David himself said by the Holy Ghost²;" and St Peter, "This Scripture must needs have been fulfilled which the Holy Ghost spake by the mouth of David³;" and the Epistle to the Hebrews, "as the Holy Ghost saith," "the Holy Ghost this signifying⁴," &c. &c. And (lastly) by the way ancient Greek writers understood the words, as *e.g.* Gregory of Nyssa, after

maxime commendat Scripturam. *θεόπνευστος, divinitus inspirata.* Est hæc pars non subjecti, (quam enim Scripturam dicat Paulus per se patet, ut alibi, sic hoc loco) sed prædicati, *divinitus inspirata est,* non solum dum scripta est, Deo spirante per scriptores, sed etiam dum legitur, Deo spirante per Scripturam, et Scriptura ipsum spirante. Hinc ea tam utilis."

¹ 2 Pet. i. 21.

² Mark xii. 36.

³ Acts i. 16.

⁴ Heb. iii. 7; ix. 8, &c.

saying, in evident allusion to 2 Peter i. 21, that those holy men who were *θεοφορούμενοι*, "moved of God," were breathed into or inspired by the Holy Spirit, adds, that for this reason all Scripture is said to be *θεόπνευστος*, because it was the teaching of Divine inspiration¹. And in the same sense Athanasius speaks of *αἱ ἅγιοι καὶ θεόπνευστοι γραφαί*².

On all these accounts we may feel quite sure that when we read in English, "all Scripture is given by inspiration of God," we are reading St Paul's genuine sentiment.

But, my brethren, I ask your earnest attention while I proceed to observe, that the having established (if we may say so much) the force of the expression, is a widely different thing from having established what are the effects which must actually result from such Divine inspiration.

What exact result would be produced, or ought to be expected, from the Spirit of God being infused into the spirit of man, and acting upon his understanding, his moral sentiments, and his speech, it is absolutely impossible that we can guess beforehand. In order to form a right judgment we must know the exact purpose and intention of Almighty God, how much information He sees fit to impart to His people, how much assistance He may deign to give to their natural powers; all which we can only know, if we know at all, by observing what He has done in point of fact. Then we must understand also, metaphysically, the exact mode in which the Divine Spirit acts upon the human spirit, and the human spirit again upon the various faculties of mind and body; things probably quite beyond our compre-

¹ Lee, *Inspiration of Scripture*, p. 256, note. ² 1b. p. 76.

hension. But, forgetting this, men have been too apt to take for granted that their own conception of Divine inspiration must be the true one. Neglecting the fundamental principles of true philosophy, instead of humbly and diligently observing all the various phenomena apparent in the construction of holy Scripture, and taking into their induction every proved or proveable fact, they have for the most part started with a ready-made theory, and then forcibly bent every hostile fact into compliance with it, often with great ingenuity; and such facts, as could not possibly be bent sufficiently to come into the system, have been ignored and rejected altogether. And mark the effect of this way of acting upon different classes of minds. Suppose two persons start with the idea that the inspiration of holy Scripture necessarily implies that every word in the Bible has its origin solely in the mind of God, and has been transfused through the minds and mouths of the inspired writers, like water through a pure pipe, without receiving the slightest taint in its passage through the human channel; and, as a corollary to this view, that the text of holy Scripture must necessarily have been preserved by Divine interposition in its original integrity and perfection. The one, whose faith in the truth of Scripture is strong, is led to do continual violence to the evidence of facts, to invent the most improbable theories, to load Christianity with the weight of many untenable propositions, to look upon natural science as a prowling tiger, ready to leap upon revealed truth and devour it, to denounce criticism as applied to the Scriptures as profane, and to live in dread of its rude discoveries, and to adopt many expedients in

interpreting Scripture which would be utterly inadmissible if applied to profane authors: and all to make holy Scripture fit the *à priori* theory of inspiration which out of his own head he had prepared for it. But the other person, starting with the same theory as to what inspiration must be, if it exists at all, but having the critical faculties more active, and his faith weaker than the former, as soon as he stumbles upon facts which either are, or seem to him to be, inconsistent with the inspiration theory he started with,—some chronological difficulty, some action in a person under Divine direction that does not square with his notions of morality, or some slight discrepancy between two narratives of the same event,—straightway concludes that the book in which such things are found cannot be inspired at all, and so he rejects the Scriptures, and falls into infidelity.

But does *he* suppress and distort no facts? Why, my brethren, the neglect of facts, in the former case supposed, is as nothing compared with the gigantic, colossal unreasonableness, and blindness, and contempt of facts, of this last case. For consider, for one moment, what is the nature of the evidence that the Bible (apart from any precise theory) is the Inspired Word of God. I hold a Bible in my hand! It is a book, the oldest in the world, whose beginnings are lost in the remotest origin of human society. It has been translated into every known human tongue, and has been found by experience (I assert an historical fact) to be equally adapted to the wants of man in every stage of intellectual progress, in every variety of political and social existence. This book has held its ground, its ground of unmeasurable superiority, and of unapproachable authority,

in communities where Aristotle and Plato were read and understood, among the fellow-countrymen of Cicero and Tacitus, in ages since Bacon thought, and Shakespeare wrote, and Newton discovered, and is equally mistress of the human mind and heart among the simplest children of savage life, the most unlettered babes of the forest or the desert. You can draw a map of the habitable world, and you can trace your lines of isothermal civilisation, righteousness, purity, elevation, happiness, order, dignity, and position in the scale of creation, exactly according as this book is known, believed, and obeyed.

Yet its authors were ignorant fishermen, narrow-minded Jews; lived under the straight rule of the theocracy, cut off from other human society; or, yet more strange, were brought up (as Moses) amidst the abominations of the most learned and civilised polytheism in the world. Its authors were all of a nation less acquainted than any other with the feelings and habits of mankind at large, and were the countrymen of those who for centuries have been the most despised race on earth.

But again. In ages of the world, when the whole of mankind were sunk in the grossest superstitions, and the most absolute ignorance of the spiritual nature of God, when idolatry in its most debasing forms, and accompanied with vile abominations, was everywhere predominant, portions of this book were written, from which the whole Christian world at the present hour derive their highest conceptions of the nature and government of Almighty God. More sublime views of God's majesty and holiness, more just views of His righteousness and truth, more awful views of His power and of

His wrath, and more comforting views of His mercy and pity and love to man, have to this hour never been penned by mortal man. The progress of science has thrown open door after door, by which we have gained entrance into fresh chambers of creation, and beheld fresh displays of the power and wisdom of the Creator; history, as it has unrolled fresh leaves of the government of the world, has given a continual accession to our natural knowledge of the great Governor; but when we would speak worthily of God, we still have recourse to the language of Moses and David and Isaiah; and in our nearest approaches to the throne of His presence, find our aspirations best satisfied by the very words that are written in this book.

But again. The pages of this book were penned through a period of many hundred years, by many different writers. The manners of the ages when they lived were in different degrees, but in all to a very high degree, licentious and sensual, barbarous and cruel, false and deceitful, rapacious and oppressive. Human life was valued at the lowest price, and it was no part of the object of rulers to promote the happiness, or to protect the rights, of the ruled. And yet throughout this book we find one uniform standard of morality inculcated, not indeed uniformly acted upon, far from it; but we see a perfect conception of human duty realised and set forth, and a good man to-day cannot do more (happy if he could do so much) than comply with the rules of righteousness laid down in this sacred volume.

But the evidence swells and rises more and more. This book not only speaks of God's character and man's duties, but it has committed itself to clear,

distinct, and definite announcements of future events: of events too which were the growth of centuries, and therefore expose the predictions in question to the protracted scrutiny and probation of centuries: events on a scale which admit of no possibility of doubt, or collusion, or of being brought about by the agency of the prediction, but which having been announced expressly on the authority of Almighty God, ages before their accomplishment, and being at this very hour extant and patent to all, challenge the comparison of them with the Scripture predictions, by every intelligent and honest man, and claim, as the result of the comparison, the unhesitating acknowledgment that "all Scripture is given by inspiration of God." And—to advert for a moment (and only a moment, as I shall perhaps devote a portion of some future sermon to the fuller unfolding of this argument) to the culminating point of prophecy—this book (the Old Testament) does throughout its pages continually point in a mysterious way, and yet with marvellous precision too, to a particular time, then future, when a certain Person should be raised up of a particular nation, and a particular tribe of that nation, and a particular family of that tribe, and in a particular city, and at a particular time, and under a particular condition of the nation, and of the heathen world in reference to that nation. The sacred writers heap together a vast number of details respecting this Person, His character, His powers, His mode of life, His actions, His sufferings, the actions of others towards Him, the reception He should meet with, His successes, His disappointments, His death, with numberless minute particulars concerning it. They further declare what effects the coming of this Person

should have upon the world at large, and describe a state of things totally and entirely different from any thing that had ever been seen up to that time, and which was to the highest degree improbable at the time such descriptions were inserted in the Scriptures.

Well! and history, the combined testimony of sacred and profane historians,—and I might almost add, the testimony of our own personal knowledge, from what we see actually existing,—history informs us that at the given place and time in the world's age, ONE PERSON did appear on earth, in whom all these particulars were combined; who did what it was foretold He would do, and suffered what it was foretold He would suffer. History teaches us that at the time of the appearance of this Person, the different circumstances spoken of, and the inter-relations supposed of the Jewish nation and the Heathen or Roman world did concur, but have never since concurred. And our own knowledge discloses to us that altered condition both of the Jews and of the Gentile world, which it was predicted should follow the coming of that Person into the world, as existing in full force, and with continually increasing fulness, at this very hour. And yet, all this accumulation of evidence, of moral demonstration, as to the inspiration of Scripture, is set aside, and treated as if it did not exist, because the biblical critic meets with certain phenomena which do not agree with his theory of what inspiration ought to effect! As well might a philosopher start with a theory that the sun must be a solid mass of fire, and then, upon the discovery of dark spots on his disk, deny that it is a luminous body at all.

The only method then of proceeding in our investigation of the exact nature of inspiration, (apart, I mean, from any scriptural declarations concerning its nature) is precisely the same method which has been pursued by modern philosophy with such magnificent success in the department of physical science, viz. to arrive at a generalisation, through the steps of a patient and careful induction, of ALL the facts connected with the holy Scriptures. I say, of all the facts. For it is surely as unphilosophical to neglect one class of phenomena as another; and that theory, whatever flourish of learning and critical sagacity and liberality it may be ushered in with, which leaves out and is inconsistent with one set of actualities, is just as deficient, when weighed in the balance of real philosophy, as the theory which leaves out and does not account for another set.

And this leads me, brethren, to make another remark, which will suggest a caution to young biblical students, not unnecessary in these days.

In physical science, every step that is made good, and has been established by a sufficient demonstration, is made good for ever. Truths which rest upon mathematical demonstration, or upon satisfactory experiment, are not liable to be overlooked by any candidate for the honour of being a discoverer. A man who, in a treatise on astronomy, should ignore the laws of gravitation, would not be likely to meet with much attention from the scientific world. But it is not so in theology. Because theological truth does not admit of mathematical demonstration, a certain class of theologians seem utterly to ignore the labours and the arguments of those who have written before them, even when those arguments

have approached as near to demonstration as the nature of the subject admits of. They draw doubtful inferences from the most doubtful premises, such as would be scarcely admissible as plausible conjectures, if we had no other evidence on the subject, but which are positively absurd in the face of clear evidence the contrary way. The caution therefore which I would suggest to young students, is to fortify their faith with the positive reasonings by which Christianity and the Bible have been defended by our great standard writers, before they dabble with the destructive theories of modern German criticism. Acquaint yourselves deeply and thoroughly with the positive evidences for the genuineness and authenticity and Divine inspiration of holy Scripture, before you allow your mind to be tampered with by those who seem to think that all wisdom consists in suggesting doubts concerning received truth. I would remind you, that a labourer in the field of biblical criticism, who really aims at finding out truth, can no more ignore the results of the arguments from analogy, from prophecy, from the history of the Jewish race, from undesigned coincidence, from history, from internal evidence, from Christian experience, and from innumerable other considerations, which have been arrived at with various degrees of moral certainty by the great writers of the Church of God in all ages, than the geometrician can neglect the elements of Euclid, or the astronomer the Principia. The thoughts of Pascal and Butler, and the reasonings of Davison and Blunt, are not become idle vanities, because the scholars of Germany have taken up their pens, however ingenious and valuable their speculations may be; much less when they only

keep up a cross fire of mutually destructive theories. Every accession to our knowledge, every new argument which throws light upon the structure—the anatomy if you will—or the meaning, of holy Scripture, every fresh particle of *truth* from whatever theological school it proceeds, we ought indeed most thankfully to receive. But, I repeat it, we must have all the facts of the case before us, if we would arrive, by God's grace, at a sound opinion.

And this leads me to observe, in conclusion, that there is one other element of biblical research which is absolutely necessary to arriving at a right result; an element which is in obvious harmony with the declaration of my text, that "all Scripture is given by inspiration of God," and which is especially suggested by the collect for to-day; and that is, that we obtain the inward teaching of the same Holy Spirit who spake by the Prophets, to enable us spiritually to understand what the Prophets have written. Of all the evidences of the inspiration of Scripture, none comes home with such overwhelming power to the individual man, as the consciousness that God is speaking to his soul through those very Scriptures. When the words of Scripture are felt to be not mere words, but "spirit and life;" when they fall upon the spirit of man like live coals from the altar of God, and cause the heart to burn with the love of Christ; when, in the prayerful study of the written word, the mind awakens, like a giant refreshed with wine, to a new view of life and its duties, and new strength to perform them; when what before seemed disjointed sentences, barren and dry, strewed over the face of the Bible without order and connexion, assume each its proper place and compose one perfect system, and that system is CHRIST

JESUS—Christ our atonement—Christ our example—Christ our mediator—Christ our life—and Christ our king and our Lord; and when moreover, by the help of that written word, a man finds his own personal place in that system, as justified by the blood of the Lamb, as received into the adoption of children, as dead unto sin, but alive unto God, and as waiting for the redemption of the body at the appearing and kingdom of Jesus Christ:—then this inward evidence of the inspiration of Scripture, (supported as it is by the outward evidences, and therefore having the sanction of an enlightened reason,) produces an amount of conviction which nothing can disturb or shake. And this spiritual understanding is the work of the Holy Ghost, who searcheth all things, yea, the deep things of God.

Seek then, my brethren, the teaching of that Holy Spirit. If the Scriptures are given by inspiration of God, it is but natural that some measure of inspiration should be required to understand them: “for what man knoweth the things of a man, save the spirit of man which is in him?” and “even so the things of God knoweth no man, but the Spirit of God.” Let us ever pray, therefore, that we may receive not the spirit of the world, but the Spirit which is of God, that we may know the things which are freely given to us of God; and that we may be so taught of God in the holy learning of His Word, that we may become wise unto salvation through faith which is in Christ Jesus.

SERMON III.

2 TIMOTHY III. 15.

From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

I REVERT, my brethren, to this portion of the passage, on which we have already bestowed some attention, for the purpose of drawing from it, somewhat more fully and distinctly, what we have already incidentally noticed of the Apostle's views, and the views of Scripture in general, as to the relation of Christianity to the Old Testament,—a most important subject, view it in what light you will: bearing directly too on our main inquiry as to the inspiration of Scripture, and of the utmost practical moment with a view to a profitable study, and right understanding, of our Bibles. May God grant us wisdom for Jesus Christ's sake !

In pursuing this inquiry it is necessary, first, that we should have a clear and distinct idea whether the Apostles and Evangelists were honest and good men who spoke the truth, the plain truth, with the desire of being understood, and for the purpose of leading others into the truth; and then further, whether they were *authorities* on matters of religious truth and doctrine: whether, in short, they were under the guidance of God's Holy Spirit giving them supernatural wisdom for the task of teaching all nations, and of laying down for all ages a rule of faith, and a

standard of Christian doctrine. But this inquiry does not belong to our present subject. It belongs to the evidences of Christianity. I shall not, therefore, enter upon it: but I shall take it for granted, that the New Testament writers were such authorities, and that what they have written is truth. Starting then from this as a fixed and recognised point, let us see what we can learn as to the relation of Christianity to the Old Testament, and what light can be thrown in consequence upon the inspiration of the Old Testament Scriptures.

2. I ask then, first, what is Christianity? and I answer, it is the doctrine concerning our Lord Jesus Christ in His relation to mankind; that doctrine concerning Him which is delivered in the books of the New Testament. What the Apostles and Evangelists have taught concerning the Person, the Office, and the Work, of Jesus the Son of God; what they have communicated to us concerning His teaching, and the revelation of God's will given by Him to man, whether that revelation relates to man's present duties, or his future and eternal prospects; all this together makes up objective Christianity. And all this believed, received into the heart, and working in it obedience and love, makes up subjective Christianity. But it is evident that since Christian ethics form only one subdivision (though a most important one) of Christ's teaching, and that Christ's office and work as a Teacher form only one subdivision of what the Apostles and Evangelists have delivered to us concerning Christ, if we confine our notion of Christianity to that of its being a system of pure morals, we shall be as far as possible from having a right conception of what Christianity is. Christianity centres

in, and is, as it were, embodied in, the Lord Jesus Christ. His personality as the Son of God, a personality which did not begin when He took human nature, but which was from the beginning; His relation to mankind, and to His church in particular, a relation which did not begin when He was made flesh, but which had existed from the creation of man in His image and likeness; His incarnation, or taking of the manhood into union with the Divine nature, when He was born of the Virgin Mary; His perfect righteousness and obedience to the law for man, in and with that human nature which He had assumed; His vicarious death, when upon the cross He bare our sins in His own body, and offered up once for all "a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world;" His glorious resurrection from the dead, whereby He overcame death, and brought to light a new and living hope for the dying children of men, even the hope of immortality and eternal life; His Eternal Priesthood in virtue of which, and of His accepted sacrifice, He ever liveth at the right hand of God to make intercession for us; and His future coming and kingdom to reign in unspeakable glory and felicity with all His saints, even the redeemed from amongst the children of men;—these, my brethren, are some of the leading truths of Christianity, as it is set forth in the New Testament. A Christian is one who believes these things; and who, deeply conscious of his own participation in the fall of man, and of his own guilt in the sight of God, clings with the tenacity of a lively faith to the glorious Saviour and Redeemer by whose intervention alone he is at

peace with God, and looks forward to a future of unbounded and never-ending happiness.

Now when we turn to the writings of the New Testament to obtain full and authoritative information concerning this Divine Saviour and His salvation, what do we find? We find that all the sacred writers, without exception, yea and the Lord Himself, are ever referring to the Old Testament, as a builder refers to his working drawings, for the original sketch and outline of every part of the great work of salvation. All the particulars concerning the Saviour Himself, all that is said of His sacrifice and atonement, the stupendous mystery of His resurrection in the flesh, and those glowing descriptions of His kingdom which make us clap our hands, and sing for joy, as we read them, are all pointed to as having had their original draft sketched out in the writings of Moses and the Prophets. We can scarcely read a page of the Gospels or of the Epistles, so as to understand them, without some previous knowledge of the Old Testament Scriptures. For example:

If we turn to the Gospels for an account of the birth and first appearance of the Lord upon this terrestrial globe, the very first verse ushers Him into our knowledge as the son of David and the son of Abraham¹. We are thus taught to connect our Redeemer, the Saviour of our souls, our Lord and our King, with two individuals remarkable in the history of the Hebrew race. When we turn to the Hebrew annals to see what they tell us of these worthies, separated as they were from the time of Christ's birth by intervals of from one to two thou-

¹ Matt. i. 1.

sand years, we find that they are persons who occupy two of the most conspicuous positions in Hebrew history—the one as the patriarch of the whole race, the other as the founder of the throne ; and not only so, but that to each of these persons were given most special, singular, and remarkable promises concerning the seed which was to spring from them. And this reference both to Abraham and David, as the predicted progenitors of Christ, is sanctioned and confirmed by the Lord Himself, over and over again. How then can we with common sense look upon the history of Abraham as a mere pastoral, relating to a sheep-feeding, wandering sheik, or upon the history of David as a mere narrative of the wars and adventures of a petty king ?

We look to the second Gospel. It opens with the ministry of the Baptist ; and how is that spoken of ? As the fulfilment of what was written by the Prophets concerning Him, who was to prepare the way of the Lord¹. But perhaps the third Evangelist, writing for Gentile converts, will give us a Gospel more disentangled from Jewish allusions, and Old Testament antecedents ! The first three chapters of St Luke are fuller than either of the preceding Gospels, in connecting the Saviour's birth with the voices of Jewish Prophets, with the fulfilment of long-predicted mercy, and with the performance of long since declared purposes. Now the oath to Abraham, and the sworn promise to David, were at length fulfilled. An angel declared His birth as having taken place in the city of David, and an angel announced that the Lord God would give unto Him the throne of His father David ;

¹ Mark i. 2, 3.

that He should reign over the house of Jacob for ever, and that of His kingdom there shall be no end. And St John again, all different as his mode of thinking and writing is, takes care, when he tells us how the Word was made flesh, to indicate that this was the significance of the tabernacle¹ in the wilderness : he sets Him before us as the true sacrifice for sin, “the Lamb of God, which taketh away the sin of the world² ;” and instructs us in the words of Andrew, that He was the Messiah of whom (in the words of Philip) Moses in the Law and the Prophets did write ; in the words of Nathanael, that He was the King of Israel ; and in the words of Jesus, that in Him should be fulfilled what Israel saw in visions of old, “Heaven open, and the angels of God ascending and descending upon the Son of man³.” Such is the information we receive on the very threshold of the Gospels from the lips of prophets, priests, evangelists, apostles, angels, and from their Lord and ours, concerning the relation of the New Testament to the Old, and the connexion of Christianity with the holy writings of the Jews.

And what is thus apparent in the very opening of the Gospels, is followed up and fully sustained in every part of them, as might easily be shewn verse by verse. Suffice it however now to add, generally, that all the leading doctrines of the New Testament are both in the Gospels and Epistles taught us by the help of the prophecies, the types, and figures, which went before in the old dispensation. The various titles of Jesus as the Christ, the King of Israel, the Son of David, the Redeemer, the Saviour, the Lord, the Prophet, the High Priest, the Son of

¹ John i. 14.² John i. 29—36.³ John i. 45—51.

God, the Son of Man, the Shepherd of His People, and His very name Jesus, as well as Immanuel, are all drawn from the Old Testament. His great work of atonement is set forth exclusively by Old Testament symbols. He is "a Lamb without blemish and without spot¹." He is our Passover sacrificed for us². The redemption-money with which He redeemed us is His own blood³. "He bare our sins in His own body on the tree⁴." He purged our consciences by the blood of sprinkling⁵. By one sacrifice of Himself He for ever put away sin⁶. His resurrection from the dead fulfilled the strange type of Jonah, as He Himself assures us⁷; and explains what were before the inexplicable words of David, "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption⁸." And His High Priesthood, that great function which He is now fulfilling to our unspeakable comfort in the very Presence of the Father, what do we know about it, or comprehend concerning it, but what is shadowed forth with such wonderful significance and force in the double type of Melchizedec and of Aaron⁹. The threefold truth of man cut off from God by sin, sin taken away by the offering up of Christ upon the cross, and the sons of men restored to eternal life in God's presence through Jesus Christ, is surely

¹ 1 Pet. i. 19; Lev. xxii. 19—22.

² 1 Cor. v. 7; Exod. xii. 27.

³ 1 Pet. i. 18, 19; Num. iii. 46—51.

⁴ 1 Pet. ii. 24; Isai. liii. 4.

⁵ Hebr. ix. 13, 14; Numb. xix. 2—4, &c.

⁶ Hebr. ix. 26; x. 12; Lev. ix. 7.

⁷ Matt. xii. 40; Jonah i. 17.

⁸ Acts ii. 30, 31; Ps. xvi. 10.

⁹ Hebr. v. vi. vii. viii. ix. x; Gen. xiv. 18; Ps. cx. 4, Levit. xvi.

nowhere more distinctly and impressively taught, than in that mysterious tabernacle, into which the worshippers might not enter in on pain of death, before which the blood of sacrifice was continually shed, and into which the high priest once a year did enter in, carrying with Him the blood of the sin-offering.

With reference, then, to this class of prophecies and types which are so largely used by the Apostles and Evangelists, and by the Lord Himself, in expounding the doctrines of the Gospel, or Christianity, St Paul might well say to Timothy concerning the "sacred letters," that they were able to make him wise unto salvation through faith which is in Christ Jesus. And to all who acknowledge the Divine origin of the Christian religion, and the authority of its Scriptures, this close and intimate relation of its doctrines to the Old Testament must, I conceive, carry the force of a moral demonstration of the inspiration of the Hebrew Scriptures: both because it is contrary to reason to suppose that Christ and His Apostles would lay the foundations of that Christian truth, by which the world was to be saved, in what they knew to be a bed of sand, a substructure of perishing human invention, a system of deceit and fraud (for such, if not really from God, the Old Testament writings must be); and also, because it is absolutely impossible to conceive that two systems should have such a minute, and such an intricate correspondence with one another, as the Jewish and the Christian Scriptures have, if they were not prepared by the same hands, and were not designed by the framer to have the same relation to each other that the wards of the key have to those of the lock. It is my

intimate conviction that if the mass of texts and types and typical events in the Old Testament which, as a matter of fact, do fit the birth, life, actions, sufferings, death, resurrection, ascension, and kingdom of Jesus Christ, and illustrate the doctrines connected with them, could be proved to be accidental and not designed, there would be an end of all human reasoning. Reason would be hamstrung. Whether mathematical demonstrations would still stand I know not: but of all investigations and conclusions depending upon moral probability there would be an end.

There is another class of texts quoted in the New Testament from the Old, which we ought not to pass over in silence; I mean those passages where our Lord Himself refers to the holy Scriptures as authoritative and inspired documents, and that not only on points of doctrine immediately connected with Himself, but on other matters which happened to be brought up. Thus, to pass over the Lord's reference to himself as the antitype of the brasen serpent, of the manna from heaven, of Jonah in the belly of the whale, and His application to Himself of the 53rd of Isaiah, and the 22d and 69th Psalms, and of the 9th and 13th chapters of Zechariah; and generally of "the Scriptures of the prophets" (Matt. xxvi. 56), as well as that remarkable reference to the Law of Moses, and the Prophets, and the Psalms, as testifying to His sufferings and to His glory (Luke xxiv. 26, 27; 44—46); let us advert to one or two occasions where Jesus appeals to holy Scripture and its infallible teaching. The memorable instance of the temptation will naturally occur to you at once, and the mode of our Lord's reference, than which nothing can be more solemn or more reverential,

thrice repeated, "It is written;" where the texts relate to matters of faith and duty on the part of man towards God. Our Lord began His public teaching, in which He was about to run counter to the pharisaical interpretations of the law, by the distinct assertion "I am not come to destroy the law, or the prophets, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled¹." When He would justify His disciples against the charge of Sabbath-breaking, He draws the justification from the book of Samuel: "Have ye not read what David did when he was an hungred, and they that were with him; how he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests²?" Mark, again, our Lord's severe rebuke of the scribes and Pharisees for transgressing the *commandment of God* by their tradition³. Hear Him in the synagogue of Nazareth reading the prophet Isaiah, and saying, "This day is this Scripture fulfilled in your ears⁴." Hear His most striking and pointed exposition of the book of Kings, eliciting instruction from it, which the human writer, and the human readers, had probably never dreamt of before, but which we can now see was there, and was most needed too, and has had its truth shined upon and explained by God's dealings with the world these last eighteen hundred years. I allude to the stories of the widow of Sarepta, and Naaman the Syrian⁵. Nor less remarkable is His

¹ Matt. v. 17, 18.

² Matt. xii. 3, 4; see also, 5—7.

³ Matt. xv. 3.

⁴ Luke iv. 21.

⁵ Luke iv. 25—27.

reference to the Book of Chronicles as containing "the Wisdom of God," and to the prophetic imprecation of Zechariah the son of Jehoiada, the fulfilment of which should fall upon that generation. "Verily I say unto you, it shall be required of this generation¹;" ("The Lord look upon it, and *require* it," were Zechariah's words;) a reference which I the rather notice as drawn, like the two preceding ones, from the historical books, and tending to place them on a level with the prophetical. Hear the Lord again, in controversy with the infidel Sadducees, touching the resurrection of the dead: "Ye do err, not knowing the Scriptures, nor the power of God." And He added, "as touching the dead that they rise, have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living. Ye do therefore greatly err²." An exposition, my brethren, which if really fathomed by us, would probably throw more light upon the inspiration of Scripture, than whole volumes of controversy could do. Fully to the point again, and exactly agreeing with the expression in my text, is our Lord's remonstrance with the unbelieving Jews, when He bid them "Search the Scriptures...for they are they which testify of me;" adding, "had ye

¹ Luke xi. 49—51; 2 Chron. xxiv. 19—22. The verbal coincidence between our Lord's, "It shall be required," and Zechariah's, "the Lord require it," is unfortunately lost in our present copies of the Septuagint, owing to their having, for the Hebrew שׁוֹרֵר, the loose translation κρινάτω. But elsewhere שׁוֹרֵר is rendered by this very word ἐκζητεῖν, as, e.g. Gen. ix. 5; xlii. 22; and such was probably the reading of the Greek copy here used by St Luke.

² Matt. xxii. 29; Mark xii. 24—27.

believed Moses, ye would have believed me: for he wrote of me¹." Words which remind us of what Jesus said on another occasion, "If they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead²." Nor less remarkable, as expressing the Lord's judgment concerning the Scriptures, is His reference to Ps. lxxxii. "I said, Ye are gods. If He called them gods, unto whom the word of God came, and THE SCRIPTURE CANNOT BE BROKEN; say ye of Him, whom the Father...hath sent into the world, Thou blasphemest; because I said, I am the Son of God³?" Many other passages will doubtless occur to you, in which our Lord Jesus Christ directly appeals to the Scriptures, either as prophetic, or as giving an authoritative indication of the will of God, and the duty of man. And with those who believe that Jesus knew all things, and that the Gospels faithfully report His words, such declarations will doubtless be conclusive on the subject, as far as they go.

Another argument of no inconsiderable weight might be drawn from our Lord's actions done in obedience or purposed conformity to what was written in the Scriptures. The argument is slightly different from that from prophecy, though the proofs would mostly coincide. It supposes Jesus Christ, in the possession of a perfectly free will, to have purposely acted in such and such a manner, rather than in such another manner, in order that His actions might be in conformity with the Scriptures, as the revealed will of His heavenly Father. The example in Matt. xxvi. 53 will readily occur to you. When Peter drew the sword in defence of his Master, Jesus

¹ John v. 38, 46.² Luke xvi. 31.³ John x. 34—36.

bid him put up his sword, and added, "Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?" And in like manner we read of a great variety of things which Jesus did, such as making Galilee the scene of His ministry; choosing a traitor for one of His Apostles (John xiii. 18); working His miracles upon the blind, and the lame, and the deaf, and the lepers, and preaching to the poor; riding into Jerusalem upon an ass's colt; casting out the buyers and sellers from the temple; standing in meek silence before His judges like a lamb led to the slaughter; giving His back to the smiters, and His cheeks to them that plucked off the hair; crying out upon the cross "I thirst," and in His last agony uttering those touching words from the Psalms, "My God, my God, why hast thou forsaken me?" all which actions and sayings of Christ were voluntarily done or spoken by Him, because it was so written in the Scriptures. And I think it is difficult to imagine a greater homage paid to them, than was thus rendered by the blessed Son of God.

Another circumstance occurs to me in this connexion, as stamping with singular authority both the Old Testament dispensation and the Old Testament Scriptures, and as bringing out into very strong and bold relief the relation of Christ's kingdom to them,—I mean the transfiguration of Christ. In the midst of all the humiliation and sorrow of His first advent, we read that on one occasion when Jesus had retired into a mountain to pray, of a sudden the fashion of His countenance was altered. Instead of the lowly aspect of the carpenter's son, there blazed

forth the glory as of the Only-begotten of the Father. Instead of the mean garments suiting the condition of the sons of toil and poverty, "His raiment became shining, exceeding white as snow; so as no fuller on earth can white them." It was a visible display of the Majesty of the Son of God; and that nothing might be wanting to enhance the dignity of this installation, there came forth a voice from the excellent glory, "This is my beloved Son, hear Him." Here then was the kingdom of God come with power—here was Jesus in His glory. But who were His chosen companions? who were summoned from the invisible world to see Him eye to eye and face to face, to hear His words, and to talk with Him in mysterious converse, on the high theme of His approaching passion? Who but Moses and Elias, the Lawgiver and the Prophet of Israel! Often while they were in the flesh had the word of Christ come unto them, and His Spirit spoken by them. But now they stood in His glorious presence, and before angels in Heaven, and apostles on earth, Christ thus owned them as His servants. Could Peter, James, and John, now doubt that they were so? and could the dispensation of the Law and the Prophets, and the books which contain a record of their sayings and doings, have received a more striking testimonial, than was thus given to them in the holy mount? I trow not.

But we may now advance a step further. For the prophecies and types to which we have referred, and the personages whose history is so mysteriously connected with that of Jesus Christ, and the declarations of God's will to which the Son of God paid such reverential submission, are found, when we put

them all together, to be not isolated fragments let in, as it were by accident, into the body of the Old Testament, but very integral homogeneous parts of the whole system. They alone give meaning, and force, and consistency, to that system; and marvellous force and consistency too. Hence the conclusion is manifest, that that system was itself a part, a preparatory and preliminary part, of the whole grand scheme for reconciling the world to God by Jesus Christ. That the preliminary dispensation should pass away, when it had fulfilled its purpose, was indeed to be expected. "The law was our schoolmaster to bring us to Christ." Before He came, who was to be the object of our justifying faith, men were "shut up unto the faith which should afterwards be revealed." But when Christ came, we were no longer under the schoolmaster, but were brought into the glorious liberty of the children of God. But this in nowise detracts from the Divine authority of the Old Testament, any more than the building of the temple by Solomon detracted from the glory of the tabernacle reared by Moses in the wilderness.

But there is one other evidence of the connexion of the Old and New Testament, and the Divine origin of both, so very remarkable, that I cannot help reverting to it, though it has been pointed out before, and our time will only permit me to glance at it,—I mean the manner of the passing away of the Old Testament. The religion of the Old Testament was confined to one single nation; its observances were tied down to one single spot. The essential, characteristic feature of the Mosaic Law, as it was unfolded in the time of David and Solomon, was,

that the sacrifices should be offered up at Jerusalem, at the one altar on the temple-hill, and by the priests of the family of Aaron. But those very Scriptures, which were the sacred books of that narrow dispensation, foretold, with no ambiguous or obscure voice, that when Messiah came, no longer the Jews exclusively, but the whole heathen world, should be God's worshippers, and that in every place, from the rising of the sun to the going down of the same, God's name should be great among the Gentiles, and in every place a pure offering should be offered to His name¹.

They foretold also the bringing in of a New Covenant, different from that made with Israel at the time of the Exodus; a prediction which, as St Paul argues, necessarily implies the vanishing away of the Old. On the other hand, many prophecies as distinctly declare that at the time of Messiah's coming the old dispensation, with its temple, and consequently its sacrifices and its priests, with its royal line, and with its distinction of tribes, and consequently with its genealogies, should still be existing; but intimate—one prophecy in Daniel especially with marvellous distinctness, though only giving greater precision to numberless others—that the rejection and cutting off of Messiah by Israel should be followed by the destruction of the city and the sanctuary, and the cessation of the daily sacrifice². Now what does history, that great expounder of prophecy, tell us? It tells us that the Mosaic economy, with its priesthood, its sacrifices, and its temple, lasted from Moses downwards, a period of 1500, or, as I rather believe, about 1300 years. It tells us that in spite

¹ Malachi i. 11.

² Dan. ix. 24—27.

of the Assyrian, Egyptian, Babylonian, Syro-Greek, and Roman empires, which each in turn threatened the Jews with political and ecclesiastical extinction, Jerusalem with its temple and temple-service, and the tribe of Judah with its distinct government, and the families of David and of Aaron, with their unbroken succession of generations, did, with amazing vitality, continue to survive so long. It tells us that at the end of that time Christ was born, and was rejected and crucified by the Jews and Romans. It tells us that within 40 years of His death the temple at Jerusalem, and the city itself, were destroyed by the Romans. That since then the religion of Moses has actually ceased to exist. For more than 1800 years the Jewish priesthood, the Levitical sacrifices, the genealogies by which tribes and families were distinguished, have had no existence. But the religion of Jesus Christ, based upon and springing from the former, and in the most minute accordance with the Scriptures of the Old Testament, which began to be promulgated by Christ Himself and His Apostles while the temple was standing, has spread throughout the world, and is still spreading; so that the near approach of the time when every knee shall bow at the name of Jesus, and every tongue confess that He is Lord, is now a probability, even to the eye of sense, instead of being, as it was when the prophets of Israel foretold it, the most unlikely thing that could be imagined.

I ask you, my brethren, to give full weight to these considerations, as bearing upon the relation of the New Testament to the Old, and the evidence of the Divine inspiration of both portions of the sacred volume.

I have now concluded all that I intend to offer in the way of evidence as to the general truth of the *θεοπνευστία*, or Divine inspiration of holy Scripture. What I have offered has been more in the way of suggestion as to the broad lines of argument by which the inspiration of "all Scripture" may be, as I conceive, demonstrated with all the force which a moral demonstration is capable of, than an attempt to work out such demonstration with precision, or with the caution that would be required in a controversial treatise. I have been addressing myself as a Christian minister to a Christian congregation; to those who possess, who study, who believe, and love the Scriptures as the Word of God. What I have said has been intended in the way of brotherly caution to some who might perhaps encounter arguments of a very opposite tendency, and be in danger of coming to too hasty a conclusion, from not remembering the mass of positive evidence in favour of that which has been the belief of the Church in all ages as to the inspiration of Scripture. I have wished also to set before you such a view of holy Scripture, as may leave upon the minds of my hearers that aspect of them pointed out in my text, that they are able to make us wise unto salvation, through faith which is in Christ Jesus. Let this view of Scripture be uppermost in our minds, —let us carry with us the conviction that it is *holy* Scripture with which we are dealing, and we may then fearlessly track out any investigation which a sound and sober criticism may lead us to. We need not shut the eyes of our reason, or close our ears to the suggestions of science, philological, physical, or critical, if we do but keep in mind the solemn

truth, that we are dealing with that which is "given by inspiration of God." In my next discourse I shall endeavour to point out, if God permit, what are some of the chief difficulties which surround the subject, and how, I conceive, they may be met. But whether or not all difficulty shall be removed, I shall not scruple to address to you all, with the fullest confidence, the Apostle's exhortation: "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

SERMON IV.

2 TIMOTHY' III. 16.

All Scripture is given by inspiration of God.

HAVING considered the grammatical meaning of this passage, and shewn some of the evidence by which the general truth of the proposition is substantiated—evidence which to my own apprehension has the force of demonstration—we come next to the consideration of some phenomena of an opposite character, which have created considerable difficulty in the minds of some, as being inconsistent, in their judgment, with the inspiration of holy Scripture. In the course of our consideration of these difficulties, we shall perhaps see that many of them are altogether of our own creating, and arise entirely from the vicious system of theorizing instead of observing. Others will also disappear as larger and juster views of holy Scripture in general, and particular portions of it, are admitted into our minds, and those which remain will be found to bear no greater proportion to the evidences for inspiration, than the difficulties in natural religion bear to the proofs of the goodness and power of God: no greater proportion therefore than analogy would lead us to expect, and than we shall find morally useful as exercises of faith, and as practical lessons of humility and trust in God. Only I would premise thus much. The intellectual constitution of man is such, that, except in pure mathe-

matics, his reason is, as a matter of fact, more or less influenced by his moral feelings. There is that sympathy between the heart and the head, that the former does, and always will, influence the operations of the latter. It is not for the purpose of obscuring, but of enlightening the reason, not for the purpose of fettering, but of setting free its movements, that it is of such vital importance that the heart of the inquirer after truth should be under the sanctifying influence of true religion, reverential fear of God, and simple faith in our Lord Jesus Christ. There is much philosophy in those lines of Coleridge :

Whene'er the mist that stands 'twixt God and thee,
Defecates to a pure transparency,
That intercepts no light, and adds no stain,
There REASON is, and there begins her reign.

Much therefore will depend upon the spirit in which we approach Scripture difficulties. At the approach of faith and prayer the mist will often clear away, which veils the truth from the eye of pride and godless presumption. In stating to you therefore in the first instance the proofs of the divine inspiration of holy Scripture, in order that we may proceed to consider the difficulties in a reverential and confiding spirit, I believe that we have followed a course which is philosophically as well as religiously correct.

The chief difficulties connected with the inspiration of Scripture may be classified under the following heads.

I. Those passages which are said to militate against the discoveries of science, or the truth of history, or general probability.

II. Those passages where immoral actions, or actions deemed inconsistent with the character of God, are ascribed to persons said to be acting under divine direction.

III. Particular expressions which it seems unlikely should have been dictated by the Holy Spirit.

IV. Contradictions or inconsistencies between different parts of Scripture referring to the same events.

V. The general appearance of national prejudices, and individual peculiarities, and of the use of the same literary apparatus by the sacred writers, which we detect in the productions of profane authors.

A brief glance at each of these classes, is all that we shall be able to afford.

I. As regards the FIRST class. It is said, (1) that there are passages in Scripture which militate against the discoveries of science, and that it is impossible to suppose, that a document given by inspiration of God, would thus reflect the ignorance of barbarous ages, and give currency to the mistakes of the unenlightened. Now to this, it is obvious to reply, as has been so often replied, that revealed religion does not profess to teach science, which God has placed within the reach of man's natural powers, but that knowledge of God, and of spiritual and eternal things, which from different causes are beyond the reach of man's unassisted reason. It is therefore obviously a question which we could not decide beforehand, how it would please God, in any revelation of His will to man, to deal with questions of science which are incidentally connected with religious truth. And our province is to observe how they are dealt with in Scripture, and not to settle out of our own heads


how they ought to be dealt with. The Bible too was given for God's Church, in all ages; science is continually changing, as to its range, from age to age; and possibly, what we know now, may be as nothing compared with what we shall know hereafter. So that it is a possible supposition, that a COMPLETE discovery of any branch of physical truth would have been absolutely unsuited to any age of the Church.

But, again. The objection is founded upon the theory that inspiration necessarily involves the dictation of every word by the Holy Spirit to the sacred writers (as if Sir Isaac Newton had dictated the *Principia* to his amanuensis)¹; whereas it is quite as conceivable that the inspiration of the Holy Spirit should be limited to giving the inspired writers such a measure of wisdom, knowledge, and utterance, as should suffice to enable them to FULFIL PERFECTLY the work for which God in His love to man appointed them, viz. to bear witness to the coming of Christ; to preserve a faithful record of God's dealings with His people, and the world; and to teach men authoritatively the laws and the will of God, and shew them the path of eternal life. And which of these precise methods has been pursued by the divine wisdom is to be ascertained by careful observation of facts, not settled by an arbitrary decision of man's judgment.

But once more. Is it so certain that any passage of holy Scripture CONTRADICTS the discoveries of science? The advances of science have in so many instances confirmed, in the most striking manner, the revelations of Scripture, that one is certainly disposed to be very doubtful as to

¹ Gaussen's *Theopneustia*, p. 31.

the truth of any such contradiction, unless it is clearly proved. When we find the origin of the human race, unknown to heathen philosophers, but traced by Moses to one pair, laboriously tracked out by modern science through the various roads of ethnology, language, and physiology, till she arrives at the same conclusion ; when we find the very recent origin of mankind asserted in Scripture, now proved by discovered facts, contrary to Hindoo and Egyptian fables ; when we find that the hollowness of the earth, and the existence of a central fire, even “a lake of fire,” spoken of by Jewish prophets and apostles, is confirmed by the probing instruments of geology ; when we find that the natural probability of such a flood as that in the days of Noah is abundantly proved by the vestiges of other floods, if not of the deluge itself, still remaining in our globe ; when we find that the prophetic declarations concerning the future destruction of this earth by fire, and its reorganisation as the yet more glorious abode of man in the world to come, are exactly borne out by the analogies of past revolutions of which the seams and scars are still distinctly visible to the eye of science on the earth’s bosom ; when, as regards the distinctive Christian doctrine of the resurrection of the body at the coming of our Lord Jesus Christ, both chemistry and natural history supply so many analogies which must have been unknown to those who fearlessly taught that all men shall rise with their bodies ;—I say, when, in these and so many other instances, we see how Scripture can meet without a blush the keen glance of science, one certainly is not disposed to jump at the conclusion that in other cases she must hang down her head in shame.



And when, to take a specific instance, we look at the first chapter of Genesis, and carefully scan its contents, is there really anything in it at variance with geology? and may not all the apparent contradictions be caused by our own misunderstanding of what the book of Genesis really does tell us? If I may, without presumption, propose a solution of the difficulty, I would suggest whether the first chapter of Genesis may not relate solely to that last "creation," by which the earth was fitted for the abode of man, and was covered with the actually existing animal and vegetable races. It is the earth as man's habitation, and the place of the birth and death, the resurrection and the glorious kingdom of Jesus the Son of man, that Moses writes about, and of the heavens only so far as concerns their relation to the earth, and as was needful to shew that all things in heaven and earth were the workmanship of the Lord God. That there is nothing in the etymology or use of the Hebrew word בְּרָא which implies creation out of nothing, is well known; nor in the term בְּרֵאשִׁית, which is improper to express the beginning of the present world. The phrase תָּהוּ וָבֶהוּ, "emptiness and desolation," well describes the condition of a planet which has *become* desolate¹; and the second verse implies the existence already of water (covering, as it seems, the whole globe), of the creation of which nothing is said. That the third verse can only mean the giving of light to this globe, with reference to the *darkness* mentioned in verse 2, not its creation, is surely manifest; for who can suppose that before this God dwelt in darkness, and that the sons of God who shouted for joy at the earth's creation, had

¹ Isai. xxxiv. 11; Jer. iv. 23.

never seen light¹. Who can doubt that Milton wrote truth when he said—

“God is light,
And never but in unapproached light
Dwelt from eternity; dwelt then in thee,
Bright effluence of bright essence uncreate.”

Paradise Lost. Book III.

And, with this clue, is it not equally easy to understand that the setting of the two great lights in the firmament, the sun to rule the day, and the moon to rule the night, does not necessarily, or even probably, refer to the actual fabrication of those heavenly bodies, but to that organisation of the earth's atmosphere by which the light of those luminaries reached the regions of the earth, and so became useful to man both by day and by night. So understood, it appears to me that there is nothing inconsistent with what the geologists teach us from the book of nature; so understood, Genesis i. 1 agrees perfectly with Genesis ii. 1, and with Exod. xx. 11, &c. No violence is put upon the text of Scripture; and the only expression which carries us back beyond the time of this last creation—that in verse 2, “the earth was without form, and void”—which I understand to describe the state of the earth just before the operation of creation mentioned in verse 1 was begun—does agree exactly with what geology discloses as to the probable state of the earth previous to its latest disposition. If this is the right way to read the passage, it is further remarkable that the expression *תהו ובהו* (without form, and void) is limited to the earth, and does not apply to the heavens. The necessity for a new creation of the

¹ Observe, too, the mention of the “morning stars,” in Job xxxviii. 7.

heavens, for re-establishing the communication between heaven and earth, arose, not from any catastrophe in the heavenly bodies, but in this earth upon which all previous life had been destroyed, and in which some physical disturbance had taken place affecting its atmosphere, and preventing the transmission of light to its surface.

Such, it appears to me, is a possible solution of the difficulty; and if, in describing this apparent creation of the heavenly bodies (that operation, I mean, by which the pre-existing orbs of heaven were again brought into connexion with our earth, and rendered visible to it), Moses and the other sacred writers use language which also covers the truth that those heavenly bodies were originally created by God, there does not seem to be any impropriety in such language, especially when we reflect that it is not the purpose of Scripture to teach science, but religion. It may be added that the language of the prophet Isaiah, "Behold, I create new heavens and a new earth¹," favours such an understanding of Genesis, as it can hardly be meant that the earth and all the heavenly bodies will be literally destroyed, and others created in their room, but rather that there will be some new arrangement in better harmony with man's enlarged faculties and restored righteousness.

I would also call attention to the word used for *creation* in Heb. xi. 3: "Through faith we understand that the worlds were *framed* by the word of God," *κατηρτίσθαι τοὺς αἰῶνας*.

However, whether or no this is a true solution, still if it is a possible one, it is sufficient to refute

¹ Isai. lxxv. 17; lxxvi. 22; 2 Pet. iii. 13; Rev. xxi. 1.

the charge of an actual contradiction in Scripture to the truths of geological science. And if it shall turn out that the true solution requires the mind to be placed in a point of vision which shall command eternal ages and infinite space, or at least a much larger field of time and space than man can cover on earth, we shall have no reason to be surprised, except at our own self-sufficiency.

(2.) But it is also said, that there are passages inconsistent with historical truth. Some writers labour with wonderful diligence to make out from Egyptian monuments something inconsistent with Scriptural chronology, and the early biblical records. But it certainly is a remarkable fact, that the general accuracy of the historical Scriptures, and of historical allusions in non-historical Scriptures, has stood the test of the most searching inquiry, and has hitherto been made only the more manifest, in proportion as profane records of the times are more abundant. Though Scripture history touches upon the most remote times, and intermixes with the history of all the neighbouring nations, Egyptians, Edomites, Arabians, Chaldæans, Assyrians, Syrians, Tyrians, Persians, Greeks, and Romans, yet in general, the accuracy of such notices is continually being brought to light, as either philological researches, or antiquarian discoveries, or the production of long-lost documents, are brought to bear upon them. There is, therefore, a strong presumption in favour of the historical accuracy of the Scriptures, in all doubtful cases, just as among profane writers, we are disposed to trust the historian whose accuracy and diligence we have often proved. A remarkable instance of this has lately occurred in the discovery of the name

of Belshazzar, as king of Babylon, during his father's absence in war, on one of the recently deciphered slabs: a discovery which removes the previous contradiction not only as to the name, but also as to the subsequent fate of the king. In like manner I have not the slightest doubt that whenever Egyptian history is really known, which at present it is not, it will appear that the Scripture history, wherever it comes in contact with it, is most accurate, provided only we read that Scripture history in its original integrity. And in this connexion, I would remark that many of the difficulties which have most perplexed inquirers, and given a handle to cavillers, arise from variations in the Hebrew text. It has been a favourite opinion of many, derived from the Jews, that the Hebrew text of the Scriptures is absolutely perfect, even to the very points and accents. This view was a corollary of the equally gratuitous proposition, concerning the mode of the inspiration of Scripture, that it was dictated word for word by the Holy Ghost, and that Moses, and David, and Isaiah, and Matthew, and Paul, were passive instruments merely giving out the articulate words put into their mouths.

Now that this view of the absolute integrity of the Hebrew text is not true, has been proved over and over again, especially by Dr Kennicott. It is proved by the variations of the Hebrew manuscripts, by the testimony of the Septuagint version, and by quotations from that version, made in the Gospels and Epistles, which shew a different Hebrew text from that in our present Bibles. It is shewn by conflicting readings in parallel books containing the same passage; it is shewn by contradictory genealogies,

by contradictory chronology, by impossible or highly improbable statements of figures, by passages that will not construe. That the whole sum of these variations is unspeakably small, and quite insignificant in relation to the doctrines of Scripture, is perfectly true; but that the variations are sufficiently numerous to refute the theory of a perfect text, is certain. Hence it is easy to conclude that such statements, as 50,070 men smitten from among the inhabitants of one small village, 40,000 stalls for Solomon's horses, 500,000 Israelites slain in one battle, as well as such contradictory statements as those concerning Jehoiachin's age at his accession, given in 2 Kings xxiv. 8, and 2 Chron. xxxvi. 9, the age of Ahaz at his death, compared with the age of his son Hezekiah when he succeeded him, (2 Kings xvi. 2, compared with 2 Kings xviii. 2,) the age assigned to Ahaziah at his accession, in 2 Chron. xxii. 2, which makes him older than his own father Jehoram, (2 Chron. xxi. 20,) and other similar errors, are simply due to the mistakes of transcribers; mistakes which nothing but a standing miracle could altogether have prevented. The fidelity, and accuracy, and authenticity, of the history itself, (supposing these qualities to exist in it) are not touched by such clerical errors in the manuscripts: and it is only by the blind and mistaken zeal of those who claim for holy Scripture an absolutely faultless text, that such errors can furnish weapons at all for assailing the authority of Scripture.

But we may observe further, that since we thus know for certain, that it has not pleased God absolutely to preserve from error the text of holy Scripture, it is possible that it may be consistent

with His permissive Providence, that errors not altogether accidental may have crept in too. Nay, that such an intentional variation of the text of Scripture in regard to chronology, has taken place, either in the Hebrew text, or in that text which for several centuries was, either in Greek or in Latin, THE SCRIPTURES of the Church, we know as a matter of fact. For the systematic variation of the Hebrew and Septuagint copies, as regards the generations of the ante-diluvial, and some of the post-diluvial patriarchs, cannot of course be the result of accidental error in a copyist, but represents the different views of professed chronologists¹. If then either we ourselves who use the "Hebrew verity" as our authoritative text, or the pre-Hieronymian churches, who believed the Septuagint version to be inspired, have been permitted to read, as in the Scriptures, chronological statements which are not exactly true, it seems to follow that it is not necessarily part of the divine plan, to secure to the Church, at any particular age, exact and certain information as to the chronology of a given period; although it may be part of the divine plan to lay up, as it were in bond, such statements, as when the time shall come for bringing them out of bond, shall be available to prove the accuracy of the original documents, which the men of God, under the guidance of the Spirit, deposited in the sacred inclosure of holy Scripture. If then,—to bring these remarks to the point which I have been aiming at,—if it shall hereafter appear that the only thing wanting to bring early Hebrew history into

¹ Videtur habere quamdam, si dici potest, error ipse constanti-
tiam, nec casum redolet, sed industriam. *August. de Civit. Dei*, Lib.
xv. cap. xiii.

exact and most striking agreement with authentic Egyptian history, is to re-adjust some of the numerals by which chronological epochs are defined in the Bible, and that, this done, we have the fullest evidence from the Egyptian records of the veracity and accuracy of the Mosaic records; and if, moreover, it shall appear that the internal evidence of the Mosaic narrative itself, agrees perfectly with the foreign records, but disagrees with its own chronological computations, I submit it to the judgment of my hearers, whether in such a case it would not be a sound conclusion, warranted by the facts and the analogies of the case, that the original Mosaic narrative was exactly true, and that the confusion was the work of later hands, having no direct bearing therefore upon the question of Inspiration.

But further, suppose it should appear, upon sufficient investigation, with regard to any period of sacred history, that the course pursued by the sacred writer, was to collect such authentic portions of history as actually existed, in each of which was contained such records of God's dealings with mankind, and such examples of faith and obedience, or of sin and apostacy, as to the divine wisdom seemed fit to be preserved to the Church in all ages, interspersing such other matter as "according to the wisdom given unto him" seemed desirable; but that in such collection, a strict chronological thread was not preserved, and that later guardians of the sacred text, in attempting to supply such a thread, had been more or less mistaken, I ask again, whether in such a case, which at least is a supposable one, the original historical truth of Scripture would not be vindicated, and the sacred writers cleared from the charge of

ignorance or inaccuracy. But, though I have put the case thus hypothetically, you will of course have concluded that I have actual instances in view. The agreement, otherwise most minute, between the Mosaic narrative of the sojourn in Egypt, and the Exodus, with the monumental and historical records of Egypt, as they are given to us by the best authorities, seems to me to be completely disturbed by the computation of the number of years between the Exodus and the building of Solomon's temple: a computation which never has been reconciled with other statements in the Bible relative to the interval: and there are circumstances in the history of the Israelites during the same interval, as well as in the times subsequent to their return from the Babylonish captivity, as recorded in the books of Ezra and Nehemiah, which seem incapable of explanation, except upon the last-named hypothesis of a compilation of original documents, subsequently ill-understood: the documents themselves all the while having every internal mark of veracity and accuracy.

(3) As regards such passages as are said to militate against general probability, they are chiefly such as are of a miraculous nature. Now if Christianity was a simple code of pure morality, such as Socrates or Marcus Aurelius might have proposed to the intelligence of mankind, it might perhaps be admitted that miraculous agency was improbable *à priori*. But once admit the Christianity of the New Testament to be the TRUTH, and such improbability instantaneously vanishes away. If the glorious advent of our Lord Jesus Christ, in the clouds of heaven, be true, accompanied by His mighty angels,

in the plenitude of His power, with heaven and earth shaking, and the trump of God ringing through the firmament of heaven, to awaken them that sleep in the dust of the earth; if the resurrection of the saints in the likeness of their Divine Lord, in incorruption and immortality to take their place as the sons of God, in the kingdom prepared for them from the foundation of the world, be true; if it be true, that He who will then reign with them was once crucified for their sakes, that for them He left the bosom of the Father, and became incarnate; for them was made in the likeness of a servant, and for them gave up the Ghost in shame and agony, and by this miracle of love put sin away, and redeemed mankind unto God; if it be true, that all the ages before the coming of Christ into the world was a grand preparation for that advent, during which the eternal Spirit was preluding, by the mouths of the Prophets, the Hallelujahs of Christ's bridal day,—then miraculous interventions of Almighty God in unison with the eternal purpose, and adapted to forward the success of the great scheme for the world's salvation, so far from being improbable, are entirely of a piece with that salvation itself, and carry, in a measure, their own credentials, as being in harmony with that manifestation of wisdom, power, and love, which glittered round the stall of the stable of Bethlehem, and burnt with unutterable splendour over the Saviour's cross on Calvary.

And this general remark must conclude what we have to say upon the first class of difficulties: those viz. which arise from passages in Scripture which seem to militate against the discoveries of science, the truth of history, or general probability.

II. Our SECOND class of difficulties comprises those passages of Scripture where immoral actions, or actions deemed inconsistent with the character of God, are ascribed to persons said to be acting under divine direction. I shall select one or two, not of the easiest, but of what I believe to be the most difficult cases, as specimens of the kind of difficulty, and of the true way of meeting it. But, before doing so, it will be well to clear the ground of what are only apparent difficulties, by reminding you of the purely historical character of many of the Scripture narratives. They tell us plainly and simply what Noah, Lot, Abraham, David, and others, did, and leave us to judge of their conduct by the Eternal Rules of righteousness laid down in Scripture. If we choose to expect that those men, living in unlettered and uncivilised times, brought up under the influence of oriental manners, in the midst of polygamy, despotism, and exterminating wars, and desperate struggles for possession or existence, should have the same modes of thought, and the same perception of the nicer shades of morality, which eighteen centuries of Christianity, bearing upon education, and public opinion, and national manners, and which the influence of laws and a settled polity, and the refinement of a high civilisation, and the whole apparatus of our religious, social, and political life, have by slow degrees wrought amongst the most Christian nations; and are then surprised that the Scripture characters are not such as we expected, but have faults characteristic of the times when they lived, surely Scripture is not to be blamed for this. If we miscalculate the result of a given force of religious truth upon a mass of inbred habits, prejudices

drawn in with a mother's milk, and confirmed by universal opinion, and the innumerable influences which affect men all the more because they are not aware of them, it is hard that Scripture should bear the blame of our miscalculations. The truth is, that many of the objections, which have been brought against the Old Testament on the score of some of the actions of its best men, are really most valuable testimonies to its fidelity and truth. And he must have been a shallow observer of human nature, and a careless reader of history, who has not noted many examples of inconsistency in human character, when under opposite influences, to the full as perplexing as those above alluded to. The mild and tender-hearted Isabella of Castile consigning thousands of her best subjects to exile, and beggary, and death ; the venality of our illustrious Bacon, and the practice of the slave-trade within the memory of many of us, are familiar examples. Few Protestants can read the more spiritual and devotional parts of Fénelon's works, without being amazed that the same man should uphold the worship of the Virgin, and be enslaved by the bondage of Rome ; and so in many other cases, it is a matter of experience that a large amount of error may coexist in the human character with a large amount of good.

But though this simple explanation clears away many objections drawn from the recorded actions of the Old Testament saints, yet there still remain some to which it does not apply, inasmuch as the actions were either commanded by God, or seem to have His sanction and approval. I will select, as examples, the destruction of the Canaanitish nations ; the killing of Eglon by Ehud ; and the putting to death of Sisera by Jael.

With regard to the first. If we habitually read profane history in a more religious spirit, and were more used to trace the providence of the Almighty Ruler of the world, in the course of this world's affairs, we should, I think, see less difference between the conquest of Canaan by the Israelites, and other similar national revolutions, than we do. We read calmly in history of the successive emigrations of the great families of mankind; we speculate philosophically on the vast benefit to humanity of the prevalence of the Teutonic over the Celtic races; we exult in the national aggrandisement which has resulted from the successive arrival on our own shores of Saxons, Danes, and Normans, and we calculate hopefully on the future advantages to civilisation, which are to accrue from the present war. Yet all these actual or looked for blessings could only be brought about by a large sacrifice of human life, and by a terrible amount of individual suffering and sorrow. But it never occurs to us to impugn the justice or mercy of God on this account; but we ascribe the evil to the wickedness of man, and the good results to the goodness and wisdom of God. In like manner let us contemplate the destruction of the Canaanites. It makes no difference in the case, that here His providence wrought, so to speak, openly, while in common cases it works secretly. The Vandals and Huns and Goths were just as much God's instruments for punishing the full-grown wickedness of the Roman Empire, and for infusing better blood into the civilised world, as the Hebrews were of purifying the land of Immanuel from the abomination of those detestable races, which polluted the earth with their filthiness and their idolatries. And, if we can see the immenseness

of the benefit to the world, of planting thus on the confines of three continents, and in the midst of the great empires of the ancient world, one people, amongst whom should be preserved the knowledge and the worship of the true God, to whom should be confided the holy Scriptures, and from whom should be born the SAVIOUR of mankind, we must be blind and ungrateful indeed to let our eye rest instead upon the sufferings of a degraded race, and to arraign the Divine justice, which, after four centuries of long-suffering, at length consigned them to destruction. And let me add two remarks: First, that the employment of the arms of the Israelites for this purpose, while it was an important means of training them for their peculiar destiny as the people whose God is the Lord, was also in perfect harmony with the warlike manners of their age, and had no appearance of cruelty in their eyes, or in those of the neighbouring nations. And, secondly, that the necessity for exterminating those races, was fully proved by the fearful consequences to the Israelites of neglecting to do so; a neglect which was nearly fatal to their national existence, and their providential mission. So fully was God's wisdom vindicated by the event.

Let us turn, secondly, to the killing of Eglon, king of Moab, by Ehud. Now in our appreciation of the action itself, or rather in our judgment of the actor, we must of course take into our account the manners and opinions of the age in which he lived. Guile, the hereditary defect of the sons of Jacob, is especially the weapon of the oppressed. Guile, mingled with daring courage, made up the character of the heroes of that age. Human life, we know, in all unsettled times, and amongst all barbarous people, is held very cheap. The life of a foreign tyrant, we may be quite

sure, was fenced by no other safeguards than his servants and soldiers around him. The action of Ehud, in going alone into the king's palace, and retiring without betraying his secret, as well as his subsequent prowess, and the vigour and daring of his attack, display the highest qualities of courage. His motive was, doubtless, the purest patriotism. While therefore, by the brighter light of the Gospel, and the civilisation which springs from it, we condemn the act in itself, we may yet admire the patriot warrior ; and we can see that he was an instrument in the hands of God for delivering Israel from the Moabitish servitude ; and if he was, why may not Scripture say so ? And this is all that Scripture does say : " When the children of Israel cried unto the Lord, the Lord raised them up a deliverer, Ehud the son of Gera, a Benjamite ;" and then follows the simple narrative (Judges iii.)

Our last instance, that of Jael, presents some further points of difficulty, inasmuch as Deborah the Prophetess, with direct reference to the putting to death of Sisera by Jael, says, " Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women." (Judges v. 24.) Now, if it be true to say of this song, that it is not an inspired poem, but that the compiler of the book merely inserted it as an interesting document relating to the times he was treating of, just as St Luke inserted the letter of Claudius Lysias, without being in any way responsible for the falsehood contained in it, there is, of course, an end of all difficulty in the matter. And this may be the true explanation. Viewed as an historical piece, a contemporary record of the feelings of pious Israelites under so great deliverance, reflecting in such a vivid light the

sufferings, the sins, the divisions of Israel on one hand, and the faith, and virtue, and successful daring of a few true-hearted Israelites on the other, the song of Deborah and Barak was indeed worthy of a place in the sacred letters of Israel, and is of inestimable value. But it is difficult, I think, to read that poem, and not to feel doubtful whether the fire that burns so brightly in it, is not a sacred fire, such as might have been kindled by those cloven tongues which sat upon the Apostles. There breathes throughout it such a spirit of faith and trust, such sensible praise, such a gushing forth of thankfulness, such deep acknowledgment of God's presence and power, such a spirit of self-consecration to the Lord's service, such a prophetic hope of the future triumph of those who love the Lord, that one cannot easily be persuaded but that the Spirit of God was moving the heart which gave utterance to that noble song. I am therefore inclined to believe that the explanation of the difficulty lies more in our ignorance of the exact mode of inspiration, than in the denial of the inspiration altogether, in this particular instance. Deborah's heart may have been mightily moved by the Holy Spirit, and her thoughts raised to unwonted energy and sublimity, and yet it is conceivable that her own natural estimation of Jael's heroic action may have remained unchanged, and she may have been permitted to express that estimate. And surely the love for Israel, the faith in Israel's ultimate success, the boldness with which she jeopardized her own life, the courageous determination with which she executed her purpose, woman as she was, and the faith in the God of Israel, which, all ill-informed as it was, doubtless, lay at the bottom of it all, were worthy to be praised, and may, in spite of the sin and

ignorance with which they were coupled, have found acceptance in the sight of God. And, my brethren, is there not some comfort to ourselves, some encouragement to strenuous action, some check to despondency, to be derived from the consideration, that involuntary sin and partial ignorance will not wholly mar the acceptance of our works by our heavenly Father. If spotless innocence of heart, and entire guilelessness of motive, if perfect holiness, and unmixed purity, were absolutely necessary in us, before we could hope to do God any service, or to find any place for our works in the register of Christ's approval, which of us could stand? Viewed in the light of God's holiness, and weighed in the balance of His eternal justice, what are all our actions, but grievous departures from the true standard of RIGHT? And yet we humbly hope to be accepted through the merits of Jesus Christ. Yet we believe that God sees our strivings after holiness, that the feeble movements of our love are not unheeded by Him, that our half-selfish zeal for Christ's glory, and the church's weal, and men's salvation, are not utterly abhorred by Him; we believe that in the gracious hands of Jesus Christ there is a fining pot, in which the dross of our works is consumed, and the silver is gathered out, and presented to the Father, and accepted by Him for His Son's sake. And why then may not the same grace have covered poor Jael's sins, and accepted her love, and her life risked for the Lord's sake, and given her a record amongst the blessed, whose blessing lies in this, that they chose the Lord for their God, and served Him according to their light, though that light may barely have glimmered above the darkness of heathenism. I reserve the remainder of our subject for next Sunday.

SERMON V.

2 TIMOTHY III. 16.

All Scripture is given by inspiration of God.

WE considered last Sunday, as far as time and circumstances permitted, the first two classes in our list of difficulties met with in the Old Testament, in seeming opposition to the doctrine of inspiration. We proceed now to the THIRD class, viz. particular expressions which it seems unlikely should have been dictated by the Holy Spirit. Such expressions are mostly of two kinds: those which seem to offend good taste and modesty; and those which are thought to breathe a cruel or a vindictive spirit, as for example the hundred and ninth Psalm.

Of the first branch, a large portion of the passages objected to might, as was the case with our former class, be removed from the list of difficulties altogether, by a very small amount of candour and intelligence. It is the very awful holiness of the Bible, and the pureness of that law of righteousness which it promulgates, which enables it to speak of sin with a plain severity, which does more perhaps to strip it of its meretricious allurements, than all the roundabout phrases in the world can ever do. And that man must be in a corrupt and vicious state of heart indeed, who can turn the solemn warnings of God's Word against sin, and its searching exposures of the nature and consequence of particular sins, into

an occasion of sympathising with sin, or an incentive to practise it. To the pure all things are pure. And though there is doubtless a proper discretion to be used as to the times, and occasions, the persons, and the circumstances, for which such and such portions of holy Scripture are best adapted, yet we need not scruple to affirm that the Bible would have been incomplete without some, perhaps most, of those very passages which are ignorantly objected to it. But I think it must be admitted, that there are other expressions where these reasons do not apply, and of which the explanation is to be found in the mode of inspiration. There are many phrases which to one's thinking are strong evidence against the extreme theory of a verbal inspiration extending to every word; and which seem to imply that in those cases, while the substance of the message or revelation was from God, the prophet or writer was left to clothe it in his own words; words which naturally are of the same texture as the common speech of his age and country. It seems difficult to account otherwise for the contrast between the sublimity and beauty of so much of the language of the Scriptures, which, as we before observed, has never been excelled in any age or nation, and what seems to us to be a needless coarseness of expression in the cases to which we allude. And this is one of those phenomena which are to be carefully observed with a view to arriving at the true law of inspiration.

With regard to such passages as are thought to breathe a cruel or vindictive spirit, unlike the spirit of the Gospel, the answer will probably be of a mixed nature, and will perhaps lead to the discovery of a peculiar class of texts, where the words are man's

words with one meaning, and the words of the Spirit at the same time with another meaning. David may, in that spirit of oriental vindictiveness which had not yet been tamed by the love and pity of a crucified Redeemer, or by the spirit of the risen and ascended Saviour,—David may have been praying for the punishment of his own inveterate enemies, and yet the Spirit may have used the very same words as prophetic of the judgments which would be brought down upon those who betrayed and crucified the Lord of glory. Just as, on other occasions, David may have been privately thinking of his own palace, or the temple which he wished to build, or the son who was to be his heir on the throne, and the Spirit of God, mysteriously moving the deep fountains of speech, may have drawn forth words descriptive of the glorified Church in which Christ would abide for ever, or of the human flesh in which the Eternal Word would tabernacle, or of that Son of David who should reign over the house of Jacob for ever, and of whose kingdom there shall be no end. Such texts suggest another phase of the influence of inspiration, and a peculiar combination of, what is throughout observable, the human and the Divine element coexisting in the Scriptures. It may also here be pertinently observed, that there is a manifest propriety and consistency in the fact of there being a marked difference in the spirit of those who lived and wrote before the coming of our Lord Jesus Christ into the world, and that of those who were His disciples, and lived in the full light of His spiritual kingdom. If the advent of the Son of God in human flesh, and His death and resurrection, and that outpouring of the Spirit which was the fruit of His ascension to the

right hand of God, were the signal blessing to humanity which we believe them to have been, why should we be surprised to find that, even under the most favoured circumstances, man, before the coming of Christ, was far from that "Divine nature" of which, through the actual fulfilment of the evangelical promises, we are made partakers in Christ Jesus? On the contrary, is not this inferiority of the dispensation of the Spirit under the Old Testament, a special mark of truth, whatever difficulty we may find in exactly comprehending the precise limits and modifications of these partial actings of the Holy Ghost? If it be true, which I desire neither to deny nor to affirm, that in any passage or passages of Holy Writ a more than human knowledge is associated with a less than Divine morality, the legitimate inference would be, that in such a case the action of the Holy Spirit was only partial, and that while His inspiration gave prophetic wisdom, it did not at the same time necessarily and invariably give the perception of perfect holiness. And extending the spirit of this remark to the whole dispensation of the Spirit under the Old Testament, we might perhaps illustrate its relation to the dispensation of the Spirit under the New Testament, by the familiar comparison of a chandelier which is to illuminate some spacious hall. At first, when the gas is lit it is supplied in small quantities, and emits but a feeble light. Only the nearest objects are distinguished by it, though it is sufficient for the preparatory work to be done, and is very different from the darkness which would prevail without it. But when the time is come for preparation to cease, and the real business to commence, then the chandelier is made to emit its full splendour, lighting up

every corner of the apartment. So when God would enlighten this dark world with the light of His Holy Spirit, He gave first the dim, and partial, and preparatory light of the Old Testament, but has now given us the full light of the knowledge of His glory, in the face of Jesus Christ.

IV. The next class of difficulties, which we proposed to consider, is that of contradictions, or inconsistencies, between different parts of Scripture referring to the same event. And this class may, I believe, be entirely disposed of under two heads: (1) Those contradictions which arise simply from accidental mistakes of transcribers, or ill-advised corrections of scribes, and which are altogether utterly unworthy of being brought forward as difficulties at all; and (2) those slight discrepancies of detail, ("discrepancies so analogous to what is found in all other narratives of the same story by different narrators... as to form, in the eyes of all competent judges, a characteristic mark of the genuineness, independency, and...veraciousness of each several document—a mark, the absence of which would warrant a suspicion of collusion, invention, or at best of servile transcription," as Coleridge has well remarked¹;) discrepancies which could never have occasioned any difficulty at all, were it not for the theory of an universal verbal inspiration, or rather dictation, which substitutes the one omniscient Mind of God, as the sole author of the books of Scripture, instead of the many minds of the Prophets, Apostles, and Evangelists. In endeavouring very briefly to consider this fourth class, I shall confine myself to this second head, (having sufficiently touched upon the first in

¹ *Confessions of an Inquiring Spirit.* Letter iv.

my last discourse, when speaking of passages inconsistent with historical truth,) and shall draw my instances from the New Testament, as being less open to exception, and equally available in explaining the principle in question.

When we come to examine closely the narratives of the four Evangelists, or of any two or more of them who relate certain events of our Saviour's life, we are struck with certain differences of detail, inversions of order and dependence, variations in circumstance, and diversities in expressions attributed to the same speakers. So that while the perusal of the different Gospels leaves a perfectly harmonious and coincident impression upon our minds as to the person, works, teaching, character, miracles, death, resurrection and kingdom of Jesus Christ, yet when cross-examined as to certain particular events, or speeches, we find it difficult, or impossible, to give the details with accuracy. Of such events, some are of a nature to make it possible, with greater or less degrees of probability, that they may have occurred twice over with some variations; and hence one ready way of accounting for such discrepancies is to suppose that the differing narratives do in point of fact relate to different, though similar, occurrences. And had the discrepancies in question been confined to such events as might in the nature of things be reiterated, while all events, which in the nature of things cannot be reiterated, were narrated with absolute consistency of detail, it might have been difficult to shew that such an explanation is not the true one. But when we examine the narratives of such events as the birth, the crucifixion, and the resurrection of Christ, and find in those narratives

just the same kind of discrepancies, and the same kind of difficulty in harmonising all the details, that we find in the narrative of miracles, or discourses, surely this discovery must have a strong tendency to convince us that such a mode of accounting for discrepancies of detail is not the true one. And we seem to be led to add to our list of observed phenomena some statement like the following. The narratives of the same event given in holy Scripture by different writers, while they agree substantially, so as to corroborate one another, and to leave the strongest impression upon the mind of the veracity and general accuracy of the different writers, have yet those diversities in details which are the sure result of observations, inquiries, historical researches, recollection of past occurrences, description of impressions, and reports of conversations, proceeding from different and independent witnesses ; and have not that absolute unity and identity which would be the result of their proceeding immediately from one mind. And the conclusion to be drawn seems necessarily to be, that, whatever supernatural gifts of memory, judgment, discretion, wisdom, or utterance, the writers may have received, yet their individuality of mind was nowise superseded, nor were they entirely and in all cases exempted from human fallibility, but only so far as to qualify them fully for the work committed to them, of preaching the Gospel of the grace of God, and communicating the Revelation of God's will to man. Nor let it be said that this is an arbitrary distinction, without any foundation in Scripture. It purports, at least, to be the result of a sound induction. For while we find by observation that, on all the doctrines of the Gospel, and all the

great facts of the Christian scheme, and all the discoveries of the mind of God, and all the disclosures of things to come, the most perfect and entire unanimity prevails among the Apostles and Evangelists,—an unanimity which does testify to the revelation of ONE mind and the teaching of ONE Spirit, not the discoveries or guesses of MANY minds,—in the little insignificant details of which we speak we do find diversity, as of many observers. If any one wants to know what he must do to be saved, if he wishes for information as to the Glorious Person, or the finished work of Christ the Saviour, if he desires knowledge concerning his duty as a Christian man, or concerning the methods of God's procedure in the great day of judgment, he will hear exactly the same story from all the sacred writers, and will be at no loss to come to a sound and certain conclusion. But if he wishes to know why Joseph and Mary went to Nazareth, whether Jesus gave sight to one blind man or to two, and as he entered in, or as he went out from Jericho, whether the cock crew once, or twice, before Peter completed his denial of His Lord, whether Christ kept the Passover on the same day as the other Jews or not, whether one thief or both reviled Him on the cross, and in what order the Lord Jesus appeared to the disciples after His resurrection,—he may find it extremely difficult to arrive at a certainty, and still more so to arrive at any conclusion which shall assign to all the narrators an exact verbal accuracy. That in many instances apparent disagreements might disappear, if we saw the whole state of the case, is very possible; and that in some cases where the order of events is differently given, a cohesion, founded on some other principles

than chronological sequence, may exist, is also possible. But there are, I think, not a few instances in which an absolute reconciliation is hopeless, and in which the only satisfactory explanation is the obvious and simple one, that the infirmity of human eyes, human ears, human memories, and human intellect, inevitably produces such variations, unless miraculously strengthened, and that in these instances it was not part of the purpose of God to interpose His mighty power in order to satisfy our curiosity on such points as the above. It is obvious too that such a complete overbearing of the individual minds of the sacred writers, as would have been required to produce the absolute unanimity wished for, would have entirely destroyed the value of their separate testimony, and reduced it to the single testimony of the one Spirit.

Here then, again, we perceive that the difficulty in question is one which arises solely from our affixing to the assertion, that "all Scripture is given by inspiration of God," an interpretation of the nature and extent of inspiration, which involves the proposition that every word, purporting to be the word of one of the sacred writers, is the utterance of God's Holy Spirit, compromising the omniscience, the holiness, the intuition, the truthfulness of God Himself. If inspiration does not in all cases extend beyond the gift of supernatural wisdom to record revelations, and memory, and such other mental endowments as were requisite to make the inspired men faithful witnesses of Christ, there is no difficulty whatever; because in all matters of faith and doctrine there is absolute agreement amongst the sacred writers. The disagreement, if such it can be called,

only commences at the minutiae before named. Is not the conclusion naturally resulting from this, that the direct inspiration did not extend to such minutiae, but that in them the writers expressed in their own words the thoughts of their own hearts? And these observations apply equally to the Old and New Testaments.

I will only remark further upon this class, that if the view we have suggested be the right one, it is in close analogy with other operations of the inspiring spirit in the prophets and apostles, as we gather them from the Scriptures. Thus we find Moses, though the movements of the Israelites were directed by the pillar of cloud by day, and of fire by night, asking and obtaining the help of Hobab the Midianite, who was well acquainted with the wilderness, and would therefore be able to point out all the best spots for their encamping—"Thou mayest be to us instead of eyes¹." We find him again taking Jethro's advice as to the appointment of inferior magistrates, thereby acknowledging the justice of his father-in-law's censure of his previous practice—"The thing that thou doest is not good²." We read how, in the matter of sending spies to spy out the land, and providing a law for female inheritance, he was guided by the advice and suggestions of others³. In the New Testament we find St Paul, when brought before Ananias, and unjustly smitten by his commandment, first rebuking him with no little sharpness, and then immediately apologising for what he had said, and acknowledging

¹ Numb. x. 31.

² Exod. xviii. 17.

³ Deut. i. 22, 23; Numb. xxvii.

that he was wrong—"I wist not, brethren, that he was the high-priest¹." We find the same Paul, in his epistles, carefully distinguishing between precepts given by direct commandment, precepts given on his own human authority, and precepts in which he thought he had also the Spirit of God². We find St Peter actually so far erring, in sanctioning the mistaken views of the Jews, as to incur St Paul's open censure³: and we find St Paul and St Barnabas, though separated for the work by the special call of the Holy Ghost, yet having so sharp a contention on an important practical point, that they departed asunder from one another⁴. From all which examples we may gather these two general laws in regard to supernatural spiritual agency. (1) That it does not supersede the ordinary application of man's natural powers, nor the necessity for a diligent use of the resources at their disposal, in those who are inspired. (2) That inspiration is not so uniform in its action, that we can determine beforehand what its direction or extent will be on any occasion.

V. The last class of difficulties connected with the inspiration of Scripture to which I proposed drawing your attention is, "The general appearance of national prejudices and individual peculiarities, and of the use of the same literary apparatus by the sacred writers, which we detect in the productions of profane authors." And if my preceding statements and arguments have in any degree recommended themselves to your judgments, you will already have anticipated me in the remark that this difficulty, however much it may have been

¹ Acts xxiii. 7.

² 1 Cor. vii. 10, 25, 40.

³ Gal. ii. 11—14.

⁴ Acts xv. 39.

made of by the opponents of inspiration, is really no difficulty at all. If, indeed, the employment of the different sacred writers, both of the Old and the New Testaments, by the Holy Spirit of God, were an operation analogous to the employment of Tertius and other scribes by St Paul, we should expect to find the same result in the different books of Scripture, which we do find in the Epistles of St Paul, viz. the impress of one single mind exhibited in identity of style, of thinking, of feeling, and of writing. And in such a case, no doubt, the appearance of individual peculiarities, and great diversities of temperament, moral and intellectual, would be an insuperable difficulty. But if the sacred writers were not clerks, but, so to speak, secretaries of state, men entrusted with God's secrets, imbued with the mind and counsels of God, acquainted with His secret will and designs, receiving from Him, when necessary, precise verbal instructions, when this was unnecessary, speaking from the fulness of their own knowledge, but in every case (to keep up our metaphor) having to submit their despatches to the eye of the Great King, to receive His sanction and authentication, before sending them forth as documents containing their Master's pleasure, then diversities of style, and individual idiosyncrasy breaking out, is exactly what we should expect. In short, if (to keep close to our text) "all Scripture is Θεόπνευστος," means, all Scripture is the composition of the Holy Spirit, and the prophets and apostles had copies of the work communicated to them, which they wrote down, then all appearance of diligence in collecting materials, all appeals to corroborating testimony from the oldest books extant, all indications of their sources

of information, whether ocular observations or the testimony of those who were eye-witnesses, all peculiarities of style, of sentiment, of intellectual constitution, all indications of human prejudice, or human infirmity, are unaccountable phenomena: as unaccountable as would be impressions of bones or leaves upon ancient rocks, upon the hypothesis that the animals or plants never existed. But if "all Scripture is Θεόπνευστος" means something different from this—say, for example, that all Scripture is engendered of the Spirit of God operating upon the spirit of man—at one time revealing hidden things, and bringing to their knowledge mysteries, or future events, or the deep things of God, and disposing them to write down what was so revealed; at another time giving them wisdom and a right judgment as to what to record, and what to omit, of things which they knew by the natural powers of their understanding; or at another conveying to them some precise words of which they themselves knew not the meaning; and, as the whole result, that all Scripture does, as a matter of fact, convey to us an infallible rule of faith and practice, albeit delivered to us by a succession of teachers of the most diverse natural qualifications, then is there no difficulty at all. Or, rather, the only difficulty is one of metaphysical subtlety,—the difficulty of analysing the co-operation of the human and the Divine Spirit,—a difficulty which equally pervades every part of natural and of revealed religion in which the various phases of this co-operation come into play, and which is probably higher up the stream of cause and effect than human research can penetrate. The two distinct streams of divine

wisdom, or inspiration, and of human agency, we can, indeed, discern in the Scriptures; but the point of their common source, and the mode of their mixture together at the fountain-head, lie buried, perhaps impenetrably, out of our sight.

With these views, then, I would say that the phenomena, enumerated under this last head, constitute no difficulty as against the doctrine that all Scripture is inspired of God, but that the phenomena themselves supply abundant matter for most interesting, and, if properly conducted, most profitable investigation. If, for example, the book of Genesis contains fragments of more ancient patriarchal records, and a diversity of phraseology, or any other circumstance, betrays this diversity of origin, here is a fine field for critical sagacity; and the result must be full of interest, as pointing to the most ancient conditions of the intercourse of man with God, and throwing light upon the antiquity, and probable origin, of the art of writing. If Moses, in the laws which he gave to Israel, borrowed much or little from the wisdom of the Egyptians, or if Ezekiel in his visions on the river Chebar reproduced some of the winged figures which he had seen sculptured upon Assyrian tables of stone, it cannot but be interesting and instructive to have such additions to our knowledge of the psychology of a prophet, and may help to throw light upon the meaning of particular laws or prophecies. And if a close and searching analysis of the composition of the Gospels, or of the particular circumstances under which an Epistle was written, is able to conjure up, as it were from the dead, any light of real facts which may be made to illustrate an evangelical narrative, or an apostolic

phrase, what rational enquirer will not be thankful for such illustration ? Since it is certain that natural human causes, both external to the writers, and also internal, did, under the controlling superintending power of the Holy Spirit, bring about the literary results of holy Scripture, it seems to be not only permitted, but to be the bounden duty of those who are competent to it, to track out those causes, with a view to the more perfect understanding of what is written.

In short, since Scripture addresses itself both to our intelligence and to our faith ; since, again, it obviously consists of a human and of a divine element ; since the ancient history of the Hebrew people, and the whole mass of their literature in poetry and in prose is, in point of fact, the basis, which, combined with the inspiration of the Spirit, makes up the holy Scriptures, it seems to be clearly our duty to apply the best powers of our mind to understand and to elucidate the letter, as well as to submit our heart and will to the sanctifying influences of the spirit. In dealing, however, with such difficulties as may arise, or in following out any investigation which our scrutiny of the letter may suggest, we must never forget that we are dealing with documents of an unique character. The writings of Moses, of the authors of the historical books, and of the psalmists and prophets, are, it is true, the laws, the history, and the poetry of an oriental nation. But they are something else besides, which no other laws, history, or poetry, are. They are the inspired Scriptures, and the revelation of the Word of God. While therefore the form in which this revelation is given, invites the labours of the scholar and the critic, the fact of

the revelation itself invites the utmost humility, reverence, and caution, of the disciple and the believer. Nay, philosophy herself will teach us to discern things that differ, and not to leave out of our calculations even the most subtle element, the existence of which has once been proved.

And now, my brethren, I have fulfilled to the best of my ability, the task which I laid down for myself in the present course. I endeavoured, in the first instance, with all honesty and candour to understand the words of the Apostle, and to catch his train of thought. And if I failed in doing so correctly, at least, in this I was not wrong, in using my best endeavours to lay the foundation of the instruction to be derived from a text of Scripture, in a careful consideration of its real meaning. I then warned you against a very common but dangerous error, that of confounding the fact of the divine inspiration, which is predicated by St Paul of all Scripture, with an arbitrary theory of our own as to what must be the exact nature, extent, and mode of inspiration, and shewed you the effects of such confusion on persons of the most opposite dispositions. Acting upon the principle, that the true nature of inspiration can only be ascertained, if ascertained at all, by careful observation of the actual phenomena of Scripture, I proceeded to point out to you a series of most striking and remarkable phenomena in the Old Testament Scriptures, (especially such as come to light on a comparison of them with the Scriptures of the New Testament,) upon which I rested with the fullest confidence, the demonstration of the truth of St Paul's declaration, that all Scripture is given by inspiration of God. We then turned to some features

of a different character, which have been deemed by many to be incompatible with inspiration, but which, we saw reason to conclude, were incompatible only with that extreme theory which ascribes to the dictation of the Holy Spirit every single word in the sacred canon. And so the course of our investigation tended to this result, that the inspiration of Scripture is not uniform, as to its extent and degree, in all its parts, but is adapted in the wisdom of God to the various requirements of the case ; comprising sometimes revelations of things beyond man's reason to discover, sometimes divine messages and utterances, and sometimes importing only the gift of præternatural wisdom and judgment to the sacred writers, as to what to record, and what to omit, of things within the compass of their own knowledge. But this above all we found to be certain, that in the Scriptures the Holy Ghost has given us a complete revelation of the will of God, and an infallible rule of faith and practice.

Let us then, my brethren, take this holy and blessed book as our rule and our guide through life. And remembering how infinitely more important to us the divine element is than the human, let us especially endeavour to drink in, by large and copious draughts, that breath of spiritual life, which the Holy Spirit inbreathes through the written word. Let us seek to know, to the utmost capacity of our knowledge, what is the perfect will and mind of God as revealed in Scripture. Let us sound the depths of divine wisdom, or still better those of divine love, as that wisdom and love are laid open to us in the inspired record. Let us put together, from the separate graces of men of God, which are recorded

for our instruction, and from the precepts of God's law, and from the divine and perfect example of the man Christ Jesus, a complete model of human righteousness, and let us strive, with all the energy of our nature, to exhibit a transcript of it in our own life and conversation. There is not, and there cannot be a higher aim for a human creature, than to try and be perfect, even as his Father in heaven is also perfect. But, my brethren, with a view to these great ends, with a view to compassing whatever else of present benefit, or future happiness, God designed to secure to His Church by the precious gift of Scripture, let us above all seek the knowledge of Jesus Christ and His great salvation. If Christ the Saviour were not in the Scriptures, the Scriptures would be no book of life to us. And if we read the Scriptures, but miss Him of whom they speak, then do we read in vain. But let us really seek out Christ as He is testified of by prophets and apostles. Let us seek Him out, and talk with Him in His word. Let us thoroughly learn and understand His great work of redemption by the shedding of His blood. Let us master, with the firm grasp of a spiritual understanding, the doctrine of the righteousness which is by faith, and learn to rejoice before God as His justified people, His children, the inheritors of His kingdom. Let us, by the light of the word, in our several vocations and walks in life, endeavour to walk as saints, and sanctify our worldly occupations, by doing all things for Christ's sake, and for God's glory. In the hour of sorrow and tribulation, of affliction and humiliation, let us go to the Scriptures as deep wells of comfort, and there commune with the Lord Jesus, till He gives us living water to drink, that we thirst no

more. Let us study the life of Jesus upon earth, that we may learn what it really is to live unto God, and to live for others, instead of for ourselves. And, lastly, let us so thoroughly comprehend and embrace the glorious promises and hopes of the Gospel of Christ, by diligence in studying the sacred letters, and obeying them when read, that we may be truly said to be "waiting for the coming of Christ." Then, my brethren, will be fully realised and exemplified in us, the saying of St Paul to Timothy, that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works."

THE END.

Recently published by the same Author.

I.

The Genealogies of our Lord and Saviour Jesus Christ,
as contained in the Gospels of St Matthew and St Luke,
reconciled with each other and with the Genealogy of the
House of David, from Adam to the close of the Canon of the
Old Testament, and shown to be in harmony with the true
Chronology of the Times. 8vo. cloth, 10s. 6d.

II.

A Suggestion for Supplying the Literary, Scientific,
and Mechanics' Institutes of Great Britain and Ireland, with
Lecturers from the Universities. 8vo. sewed, 6d.

CAMBRIDGE, January 1856.

MACMILLAN & CO.'S
PUBLICATIONS.

ÆSCHYLI Eumenides.

The Greek Text with English Notes: with an Introduction, containing an Analysis of C. O. Müller's Dissertations; and an English Metrical Translation. By BERNARD DRAKE, M.A., Fellow of King's College, Cambridge; Editor of "Demosthenes de Corona." 8vo. cloth, 7s. 6d.

ANTHOLOGIA Latina Selecta. In 2 vols. Small 8vo.

VOL. I.—Containing select Epigrams of Catullus, Virgil, Claudian, Ausonius, with others from the Anthologia Latina.

VOL. II.—Containing select Epigrams of Martial.

Edited with English notes, by J. E. B. MAYOR, M.A., Fellow and Classical Lecturer of St. John's College, Cambridge, Editor of Juvenal.

[Preparing.]

ARISTOPHANES. The Greek Text revised, with a Commentary. By W. G. CLARK, M.A., Fellow and Assistant Tutor of Trinity College.

[Preparing.]

ARISTOTELES de Rhetorica. The Greek Text, with English Notes. By A FELLOW OF TRINITY COLLEGE.

[Preparing.]

ARISTOTLE on the Vital Principle. Translated from the Original Text, with Notes. By CHARLES COLLIER, M.D., F.R.S., Fellow of the Royal College of Physicians. Crown 8vo. cloth, 8s. 6d.

BEAMONT.—Catherine, the Egyptian Slave in 1852. A Tale of Eastern Life. By W. J. BEAMONT, M.A., Fellow of Trinity College, Cambridge, late Principal of the English College, Jerusalem. Fcap. 8vo. 5s. 6d.

BENGELII GNOMON NOVI TESTAMENTI, in quo ex Nativæ Verborum vi simplicitas, profunditas, concinnitas, salubritas ensuum celestium indicatur. EDITIO TERTIA. Imperial 8vo. cloth, 18s.

BIRKS.—The Difficulties of Belief in connection with the Creation and the Fall. By THOMAS RAWSON BIRKS, M.A., Rector of Kelshall, Formerly Fellow of Trinity College; Author of "The Life of the Rev. G. Bickersteth." Crown 8vo. cloth, 4s. 6d.

CONTENTS. Introduction.—On the Knowledge of God. Chap. I.—On the Power of God. II.—On the Nature of God. III.—On the Creation of Free Agents. IV.—On Temptation in Free Agents. V.—On the Creation and Fall of Angels. VI.—On the Creation and Fall of Man. VII.—On the Permission of Satanic Temptation. VIII. & IX.—On Original Sin.

BOLTON.—The Evidences of Christianity as Exhibited in the Writings of its Apologists down to Augustine. An Essay which obtained the Hulsean Prize for the Year 1852. By W. J. BOLTON, of Gonville and Caius College, Cambridge. 8vo. cloth, 6s.

BRAVE WORDS for BRAVE SOLDIERS and SAILORS.

Tenth Thousand. 16mo. sewed, 2d.; or 10s. per 100.

[Printed for Distribution.

BROMEHEAD.—Leonore. A Ballad by G. A. BÜRGER, Translated from the German by W. CRAWFORD BROMEHEAD, M.A., late Scholar of Trinity College, Cambridge. Crown 8vo. sewed, 6d.

BUTLER (Professor Archer).—Sermons, Doctrinal and Practical. By the Rev. WILLIAM ARCHER BUTLER, M.A. late Professor of Moral Philosophy in the University of Dublin. Edited, with a Memoir of the Author's Life, by THOMAS WOODWARD, M.A. Vicar of Mullingar. With Portrait. Third Edition. 8vo. cloth, 12s.

BUTLER (Professor Archer).—A Second Series of Sermons. Edited from the Author's Manuscripts, by J. A. JEREMIE, D.D. Regius Professor of Divinity in the University of Cambridge. 8vo. cloth. 10s. 6d.

[Just ready.

BUTLER (Professor Archer).—Lectures on the History of Ancient Philosophy. By the Rev. W. ARCHER BUTLER, late Professor of Moral Philosophy in the University of Dublin. Edited, from the Author's Manuscripts, by WILLIAM HEFORTH THOMPSON, M.A. Regius Professor of Greek in the University of Cambridge. 2 vols. 8vo. cloth, 17. 5s. [Just ready.

BUTLER (Professor Archer).—Letters on Romanism, in Reply to Mr. NEWMAN's Essay on Development. 8vo. cloth, 10s. 6d.

CAMBRIDGE.—Cambridge Theological Papers. Comprising those given at the Voluntary Theological and Crosse Scholarship Examinations. Edited, with References and Indices, by A. P. MOOR, M.A. of Trinity College, Cambridge, and Sub-warden of St. Augustine's College, Canterbury. 8vo. cloth, 7s. 6d.

CAMBRIDGE PROBLEMS.—Solutions of the Senate-House Riders for Four Years (1848 to 1851). By F. J. JAMESON, M.A. Fellow of Caius College, Cambridge. 8vo. cloth, 7s. 6d.

CAMBRIDGE PROBLEMS.—Solutions of Senate-House Problems for Four Years (1848 to 1851). By N. M. FERRERS, and J. S. JACKSON, Fellows of Caius College, Cambridge. 8vo. cloth 15s. 6d.

CAMBRIDGE PROBLEMS, 1854.—Solutions of the Problems proposed in the Senate House Examination, January 1854. By the Moderators (W. WALTON, M.A. Trinity College, and C. F. MACKENZIE, M.A. Fellow of Caius College). In 8vo. cloth, 10s. 6d.

CAMBRIDGE.—**Cambridge Guide: Including Historical and Architectural Notices of the Public Buildings, and a concise Account of the Customs and Ceremonies of the University, with a Sketch of the Places most worthy of Note in the County.** A New Edition, with Engravings and a Map. 12mo. cloth, 5s.

CAMBRIDGE FITZWILLIAM MUSEUM.—**A Hand-Book to the Pictures in the Fitzwilliam Museum, Cambridge.** Crown 8vo. sewed, 1s. 6d.; or in cloth elegant, 2s. 6d.

CAMBRIDGE.—**Cambridge Mathematical Journal.** Vol. I. Second Edition, 8vo. cloth, 18s.

CAMBRIDGE.—**Cambridge and Dublin Mathematical Journal.** *The Complete Work*, in Nine Vols. 8vo. cloth, 71. 4s.

ONLY A FEW COPIES OF THE COMPLETE WORK REMAIN ON HAND.

CAMPBELL.—**The Nature of the Atonement and its Relation to Remission of Sins and Eternal Life.** By JOHN MACLEOD CAMPBELL. 8vo. cloth, 10s. 6d. [Just ready.

CHRISTMAS DAWN and NEW YEAR'S EVE 1854-5. Second Edition. Crown 8vo. 1s.

COLENSO.—**Ten Weeks in Natal.** A Journal of a First Tour of Visitation among the Colonists and Zulu Kafirs of Natal. By the Right Rev. JOHN WILLIAM COLENSO, D.D. Bishop of Natal, with a Map and Illustrations. Fcap. 8vo. cloth, 5s.

COLENSO.—**An Ordination and Three Missionary Sermons.** By the Right Rev. JOHN WILLIAM COLENSO, D.D. Bishop of Natal.

COLENSO.—**Village Sermons.** By the Right Rev. JOHN WILLIAM COLENSO, D.D. Bishop of Natal. Second Edition. Fcap. 8vo. cloth, 2s. 6d.

COLENSO.—**The Communion Service, from the Book of Common-Prayer, with Select Readings from the writings of the Rev. F. D. MAURICE, M.A.** Edited by the Right Rev. JOHN WILLIAM COLENSO, D.D., Bishop of Natal. *Fine Edition*, rubricated and bound in morocco, antique style, 6s.; or in cloth, 2s. 6d. *Common Paper*, limp cloth, 1s.

COOPER.—**A Geometrical Treatise on Conic Sections.** By the Rev. J. E. COOPER, M.A. late Fellow of St. John's College, Cambridge. [Preparing.

COTTON.—**Sermons: chiefly connected with Public Events of 1854.** By G. E. LYNCH COTTON, M.A. Master of Marlborough College, formerly Fellow of Trinity College, Cambridge. Fcap. 8vo. cloth, 3s.

DEMOSTHENES.—Demosthenes de Corona.

The Greek Text, with English Notes. By BERNARD DRAKE, M.A. Fellow of King's Coll. Cambridge, Editor and Translator of the "Eumenides of Æschylus." Crown 8vo. cloth, 5s.

DEMOSTHENES.—Translation of Demosthenes on the

Crown. By J. P. NORRIS, M.A. Fellow of Trinity College, Cambridge and one of Her Majesty's Inspectors of Schools. Crown 8vo. cloth, 3s.

DRAKE.—Notes Explanatory and Critical on the Books of

Jonah and Hosea. By WILLIAM DRAKE, M.A. late Fellow of St. John's College, Cambridge. 8vo. cloth, 9s.

EVANS.—Sonnets on the Death of the Duke of Wellington,

by SEBASTIAN EVANS. 8vo. sewed, 1s.

FERRAR.—Lives of Nicholas Ferrar, Fellow of Clare Hall.

By his BROTHER JOHN, and Dr. JEBB. Now first Edited, with Illustrations, by J. E. B. MAYOR, M.A., Fellow and Assistant Tutor of St. John's College, Cambridge. Fcap. 8vo. cloth, 7s. 6d.

FLOWERS OF THE FOREST.—A War Ballad for January

1855. By M. A. H. Crown 8vo. 6d.

FROST.—The First Three Sections of Newton's Principia.

With Notes and Problems in illustration of the subject. By PERCIVAL FROST, M.A. late Fellow of St. John's College, Cambridge, and Mathematical Lecturer of Jesus College. Crown 8vo. cloth, 10s. 6d.

FROST.—Thucydides, Book VI. The Greek Text, and English

Notes: with a Map of Syracuse. By PERCIVAL FROST, Jun. M.A. late Fellow of St. John's College, Cambridge. 8vo. cloth, 7s. 6d.

GODFRAY.—An Elementary Treatise on the Lunar Theory.

With a brief Sketch of the History of the Problem up to the time of Newton. By HUGH GODFRAY, B.A. of St. John's College, Cambridge. 8vo. cloth, 5s. 6d.

GOODWIN.—How Christ's Promises are fulfilled.

A Farewell Sermon preached on the occasion of the departure of the Bishop of Natal, and the other members of the Natal Mission. By HARVEY GOODWIN, M.A., Minister of St. Edward's, and Hulsean Lecturer in the University of Cambridge. 8vo. sewed, 1s.

GRANT.—Plane Astronomy.

Including Explanations of Celestial Phenomena, and Descriptions of Astronomical Instruments. By A. R. GRANT, M.A., one of Her Majesty's Inspectors of Schools, late Fellow of Trinity College, Cambridge. 8vo. boards, 6s.

HALLIFAX.—Bishop Hallifax's Analysis of the Civil Law. In

which a comparison is occasionally made between the Roman Laws and those of England. A new Edition, with alterations and additions, being the heads of a Course of Lectures publicly delivered in the University of Cambridge, by J. W. GELDART, LL.D. 8vo. bds. 8s. 6d.; interleaved, 10s. 6d.; double interleaved, 12s. 6d.

HARE.—Charges to the Clergy of the Archdeaconry of Lewes, delivered at the Ordinary Visitations from the Year 1840 to 1854. With Notes on the Principal Events affecting the Church during that period. By JULIUS CHARLES HARE, M.A. Archdeacon. With an Introduction, explanatory of his position in the Church with reference to the parties which divide it. In Three Volumes. *[Just ready.]*

HARE.—Charges to the Clergy of the Archdeaconry of Lewes, delivered at the Ordinary Visitations in the Years 1843, 1845, 1846. By JULIUS CHARLES HARE, M.A. Archdeacon. Never before published. With an Introduction, explanatory of his position in the Church with reference to the parties which divide it. *[Just ready.]*

HARE.—Miscellaneous Pamphlets on some of the Leading Questions agitated in the Church during the last Ten Years. 8vo. cloth, 12s. *.* As only a very small Edition of the Collected Pamphlets has been made up, an early application is requested.

HARE.—The Victory of Faith.

Second Edition. 8vo. cloth, 5s.

HARE.—The Mission of the Comforter.

Second Edition. With Notes. 8vo. cloth, 12s.

HARE.—Vindication of Luther from his English Assailants.

Second Edition. 8vo. cloth, 7s.

HARE.—The Contest with Rome.

A Charge to the Clergy of the Archdeaconry of Lewes, delivered at the Ordinary Visitation in 1831. With Notes especially in answer to Dr. Newman's recent Lectures. 8vo. cloth, 10s. 6d.

HARDWICK.—Christ and other Masters.

An Historical Inquiry into some of the chief Parallelisms and Contrasts between Christianity and the Religious Systems of the Ancient World. With special reference to prevailing Difficulties and Objections. By CHARLES HARDWICK, M.A., Fellow of St. Catherine's Hall, Divinity Lecturer at King's College, and Christian Advocate in the University of Cambridge. Pt. I. 8vo. cloth, 7s. 6d. *[Nearly ready.]*

HARDWICK.—A History of the Christian Church, during the

Middle Ages. By CHARLES HARDWICK, M.A. Fellow of St. Catherine's Hall, Divinity Lecturer in King's College, and Christian Advocate in the University of Cambridge. Author of "A History of the XXXIX. Articles." With Four Maps cons. cted for this Work by A. KEITH JOHNSTON. Crown 8vo. cloth, 10s. 6d.

HARDWICK.—A History of the Christian Church during the

Reformation. By CHARLES HARDWICK, M.A. *[Early in February.]*

. These two Books are part of a Series of Theological Manuals now in progress.

HARDWICK.—Twenty Sermons for Town Congregations. By

CARLEHS HARDWICK, M.A. Crown 8vo. cloth, 6s. 6d.

HARE.—Portions of the Psalms in English Verse.

Selected for Public Worship. 18mo. cloth, 2s. 6d.

HARE.—Two Sermons preached in Herstmonceux Church,

on Septuagesima Sunday, February 4, 1855, being the Sunday after the Funeral of the Venerable Archdeacon Hare. By the Rev. H. VENN ELLIOTT, Perpetual Curate of St. Mary's, Brighton, late Fellow of Trinity College, Cambridge, and the Rev. J. N. SIMPKINSON, Rector of Brington, Northampton, formerly Curate of Herstmonceux. 8vo. 1s. 6d.

HEMMING.—An Elementary Treatise on the Differentialand Integral Calculus. For the Use of Colleges and Schools. By G. W. HEMMING, M.A. Fellow of St. John's College, Cambridge. **Second Edition**, with Corrections and Additions. 8vo. cloth, 9s.**HERVEY.—The Genealogies of our Lord and Saviour Jesus**

Christ, as contained in the Gospels of St. Matthew and St. Luke, reconciled with each other and with the Genealogy of the House of David, from Adam to the close of the Canon of the Old Testament, and shown to be in harmony with the true Chronology of the Times. By Lord ARTHUR HERVEY, M.A. Rector of Ickworth with Horringer. 8vo. cloth, 10s. 6d.

HOWARD.—The Book of Genesis, according to the Version

of the LXX. Translated into English, with Notices of its Omissions and Insertions, and with Notes on the Passages in which it differs from our Authorized Version. By the Hon. HENRY E. J. HOWARD, D.D. Dean of Lichfield. Crown 8vo. cloth, 8s. 6d.

HOWES.—A History of the Christian Church during the First

Six Centuries. By J. G. HOWES, M.A. Fellow of St. Peter's Coll. Camb.

[Preparing.]

. This is part of a Series of Theological Manuals now in progress.

HULBERT.—The Gospel Revealed to Job: or Patriarchal

Faith and Practice illustrated. By C. A. HULBERT, M.A. 8vo. cloth, 12s.

HUMPHREYS.—Exercitationes Iambicæ; or, ProgressiveExercises in Greek Iambic Verse. To which are prefixed, the Rules of Greek Prosody, with copious Notes and Illustrations of the Exercises. By E. R. HUMPHREYS, LL.D. Head Master of the Cheltenham Grammar School. **Second Edition**. F.ap. cloth, 5s. 6d.**JEREMIE.—Two Sermons Preached before the University**

of Cambridge, on April 26, 1854, and March 21, 1855, being the Days appointed for General Humiliation and Prayer. By J. A. JEREMIE, D.D. Regius Professor of Divinity. 8vo. 2s.

JEREMIE.—Sermon preached before the University of Cam-

bridge, on July 1st, 1855, on the occasion of the Death of PROFESSOR BLUNT. By J. A. JEREMIE, D.D. 8vo. sewed, 1s.

JEWELL.—*An Apology of the Church of England, and an Epistle to Seignor Scipio concerning the Council of Trent, translated from the original Latin, and illustrated with Notes, chiefly drawn from the Author's "Defence of the Apology."* By A. T. RUSSELL. Fcp. 8vo. bds. 5s.

JUSTIN MARTYR.—*S. Justini Philosophi et Martyris Apologia Prima.* Edited, with a corrected Text, and English Introduction and explanatory Notes, by W. TROLLOPE, M.A. Pembroke College, Cambridge. 8vo. bds. 7s. 6d.

JUVENAL.—*Juvenal: chiefly from the Text of Jahn.* With English Notes for the Use of Schools. By J. E. B. MAYOR, M.A. Fellow and Classical Lecturer of St. John's College, Cambridge. Crown 8vo. cloth, 10s. 6d.

KINGSLEY.—"Westward Ho!" or, the Voyages and Adventures of Sir Amyas Leigh, Knight, of Burrough, in the County of Devon, in the Reign of Her Most Glorious Majesty Queen Elizabeth. By CHARLES KINGSLEY. **Second Edition.** 3 vols. crown 8vo. 11. 11s. 6d.

KINGSLEY.—*The Heroes: or, Greek Fairy Tales for my Children.* With Eight Illustrations after Drawings by the Author. In 8vo. bound in cloth, 7s. 6d. [Just ready.]

KINGSLEY.—*Glancus; or, the Wonders of the Shore.* **Second Edition.** With a Frontispiece. Fcap. 8vo. cloth, 3s. 6d.

KINGSLEY.—*Alexandria and Her Schools: being Four Lectures delivered at the Philosophical Institution, Edinburgh.* With a Preface. Crown 8vo. cloth, 5s.

KINGSLEY.—*Phaethon; or Loose Thoughts for Loose Thinkers.* **Second Edition.** Crown 8vo. boards, 2s.

LATHAM.—*Geometrical Problems in the Properties of Conic Sections.* By H. LATHAM, M.A. Fellow and Tutor of Trinity Hall. 8vo. sewed, 3s. 6d.

LETTERS from Italy and Vienna. Small 8vo. cloth, 5s. 6d.

LUND.—*A Short and Easy Course of Algebra.* Chiefly designed for the use of the Junior Classes in Schools, with a numerous collection of Original easy Exercises. By THOMAS LUND, B.D. late Fellow of St. John's College, Cambridge. **Second Edition.** 12mo. cloth, 3s. 6d.

LUSHINGTON.—*La Nation Boutiquière: and other Poems, chiefly Political.* With a Preface. By the late HENRY LUSHINGTON, Chief Secretary to the Governor of Malta. **Points of War.** By FRANKLIN LUSHINGTON, Judge in the Supreme Courts of the Ionian Isles. In 1 vol. fcap. 8vo. cloth, 3s.

MACKENZIE.—*The Christian Clergy of the first Ten Centuries: their Influence on European Civilization.* By HENRY MACKENZIE, B.A. formerly Scholar of Trinity College, Cambridge. Crown 8vo. cloth, 6s. 6d.

M'COY.—Preparing for Publication; to be completed in about Five Parts, price 5s. each, forming One Volume 8vo. of about 500 pages, with nearly 1,000 illustrations in the text, drawn and engraved by the Author,

A Manual of the Genera of British Fossils.

Comprising Systematic Descriptions of all the Classes, Orders, Families, and Genera of Fossil Animals found in the Strata of the British Isles; with figures of all the Generic Types. By FREDERICK M'COY, F.G.S., Hon. F.C.P.S., Professor of Natural History in the University of Melbourne, Author of "Characters of the Carboniferous Limestone Fossils of Ireland," "Synopsis of the Silurian Fossils of Ireland," one of the Authors of "Sedgwick and M'Coys British Palaeozoic Rocks and Fossils," &c.

M'COY.—Preparing for Publication, in One Volume, crown 8vo. with numerous illustrations,

An Elementary Introduction to the Study of Palæontology.
With numerous Figures illustrative of Structural Details.

. This little Work is intended to supply all that elementary information on the Structure of Fossil Animals, with reference to the most nearly allied existing types, illustrated explanation of technical terms, &c. which the beginner may require, but which would be out of place in the Author's systematic volume on the Genera.

M'COY.—*Contributions to British Palæontology; or, First Descriptions of several hundred Fossil Radiata, Articulata, Mollusca, and Pisces from the Tertiary, Cretaceous, Oolitic, and Palæozoic Strata of Great Britain.* With numerous Woodcuts. 8vo. cloth, 9s.

. This forms a complete Series of the Author's Papers from the "Annals of Natural History."

MAURICE.—*Lectures to Ladies on Practical Subjects.*

Delivered in London during the month of July, 1855, by the Rev. F. D. MAURICE, Professor TRENCH, Archdeacon ALLEN, J. S. BREWER, J. LL DAVIES, CHARLES KINGSLEY, Dr. CHAMBERS, Dr. SIEVEKING, Dr. JOHNSON, TOM TAYLOR, Esq., and F. J. STEPHEN, Esq. Crown 8vo. cloth, 7s. 6d.

MAURICE.—*Lectures on the Ecclesiastical History of the First and Second Centuries.* By FREDERICK DENISON MAURICE, M.A. Chaplain of Lincoln's Inn. 8vo. cloth, 10s. 6d.

MAURICE.—*The Unity of the New Testament, being a Synopsis of, and Commentary on, the first three Gospels, and the Epistles of S. James, S. Jude, S. Peter, and S. Paul.* 8vo. cloth, 14s.

MAURICE.—*Patriarchs and Lawgivers of the Old Testament.* Second Edition. With new Preface. Crown 8vo. cloth, 6s.

MAURICE.—A Photograph Portrait of Rev. F. D. Maurice.
(Published for the Benefit of the Natal Mission.) 4to. price 6s.

MAURICE.—The Prophets and Kings of the Old Testament.
Crown 8vo. cloth. **Second Edition.** 10s. 6d.

MAURICE.—Theological Essays.
Second Edition, with a new Preface and other additions. Crown 8vo.
cloth, 10s. 6d.

MAURICE.—The Doctrine of Sacrifice deduced from the
Scriptures. With a Dedicatory Letter to the Young Men's Christian Association.
Crown 8vo. cloth, 7s. 6d.

MAURICE.—Christmas Day, and other Sermons.
8vo. cloth, 10s. 6d.

MAURICE.—The Religions of the World, and their relations
to Christianity. **Third Edition.** Fcap. 8vo. cloth, 5s.

MAURICE.—The Prayer-Book considered, especially in re-
ference to the Romish System. **Second Edition.** Fcap. 8vo. cloth, 5s. 6d.

MAURICE.—The Church a Family. Twelve Sermons on the
Occasional Services of the Prayer-Book. Fcap. 8vo. cloth, 4s. 6d.

MAURICE.—On the Lord's Prayer.
Third Edition. Fcap. 8vo. cloth, 2s. 6d.

MAURICE.—On the Sabbath Day: the Character of the
Warrior; and on the Interpretation of History. Fcap. 8vo. cloth, 2s. 6d.

MAURICE.—Learning and Working.—Six Lectures delivered
in Willis's Rooms, London, in June and July, 1854. **The Religion of
Rome, and its influence on Modern Civilization.**—Four Lec-
tures delivered in the Philosophical Institution of Edinburgh, in December
1854. In One Volume, Crown 8vo. cloth. 5s.

MAURICE.—An Essay on Eternal Life and Eternal Death,
and the Preface to the new Edition of "Theological Essays." Crown 8vo.
sewed, 1s. 6d.

* * Published separately for the purchasers of the first edition.

MAURICE.—Death and Life. A Sermon Preached in the
Chapel of Lincoln's Inn, March 25, 1855. *In Memoriam C. D. M.* 8vo.
sewed, 1s.

MAURICE.—Plan of a Female College for the Help of the
Rich and of the Poor. A Lecture delivered at the Working Men's College,
London, to a Class of Ladies. 8vo. 6d.

MAURICE.—Administrative Reform.

A Lecture delivered at the Working Men's College, London. Crown 8vo. 3d.

MAURICE.—The Word "Eternal," and the Punishment of the Wicked.

A Letter to the Rev. Dr. Jelf, Principal of King's College, London. Fifth Thousand. 8vo. 1s.

MAURICE.—The Name "Protestant:" the Seemingly Double

Character of the English Church: and the English Bishopric at Jerusalem. Three Letters to the Rev. Wm. Palmer, Fellow and Tutor of Magdalen College, Oxford. Second Edition. 8vo. 3s.

MAURICE.—On Right and Wrong Methods of Supporting

Protestantism. A Letter to Lord Ashley. 8vo. 1s.

MAURICE.—Thoughts on the Duty of a Protestant, in the

Oxford Election of 1847. 8vo. 1s.

MAURICE.—The Case of Queen's College, London.

A Letter to the Lord Bishop of London, in reply to the "Quarterly Review." 8vo. 1s. 6d.

MAURICE.—Lectures on Modern History and English

Literature. [Preparing.]

MAURICE.—Law's Remarks on the Fable of the Bees, with

an Introduction of Eighty Pages by FREDERICK DENISON MAURICE, M.A. Chaplain of Lincoln's Inn. Fcp. 8vo. cloth, 4s. 6d.

"This introduction discusses the Religious, Political, Social, and Ethical Theories of our day, and shows the special worth of Law's method, and how far it is applicable to our circumstances."

MINUCIUS FELIX.—The Octavius of Minucius Felix.

Translated into English by LORD HAILES. Fcp. 8vo. cloth, 3s. 6d.

NAPIER.—Lord Bacon and Sir Walter Raleigh.

Critical and Biographical Essays. By MACVEY NAPIER, late Editor of the *Edinburgh Review* and of the *Encyclopædia Britannica*. Post 8vo. cloth, 7s. 6d.

NIND.—Sonnets of Cambridge Life. By Rev. W. NIND, M.A.

Fellow of St. Peter's College. Post 8vo. boards, 2s.

NORRIS.—Ten School-Room Addresses.

Edited by J. P. NORRIS, M.A. Fellow of Trinity College, and one of Her Majesty's Inspectors of Schools. 18mo. sewed, 8d.

PARKINSON.—A Treatise on Elementary Mechanics.

With numerous Examples. By S. PARKINSON, M.A. Fellow and Assistant Tutor of St. John's College, Cambridge. Crown 8vo. cloth, 9s. 6d.

PARMINTER.—Materials for a Grammar of the Modern

English Language. Designed as a Text-book of Classical Grammar for the use of Training Colleges, and the Higher Classes of English Schools. By GEORGE HENRY PARMINTER, of Trinity College, Cambridge; Rector of the United Parishes of SS. John and George, Exeter. Fcap. 8vo. cloth, 3s. 6d.

[Just ready.]

PAYN.—Poems.

By JAMES PAYN. Fcp. 8vo. cloth, 5s.

PEARSON. Elements of the Calculus of Finite Differences,

treated on the Method of the Separation of Symbols. By J. PEARSON, M.A. Rector of St. Edmund's Norwich, Mathematical Master of Norwich Grammar School, and formerly Scholar of Trinity College, Cambridge. Second Edition, enlarged. 8vo. 5s.

PEROWNE.—“Al-Adjrumlieh.”

An Elementary Arabic Grammar, with a Translation. By J. J. S. PEROWNE, M.A. Fellow of Corpus Christi College, Cambridge, and Lecturer in Hebrew in King's College, London. 8vo. cloth, 5s.

PHEAR.—Elementary Mechanics.

Accompanied by numerous Examples solved Geometrically. By J. B. PHEAR, M.A., Fellow and Mathematical Lecturer of Clare Hall, Cambridge. 8vo. cloth, 10s. 6d.

PHEAR.—Elementary Hydrostatics.

Accompanied by numerous Examples. Crown 8vo. cloth, 5s. 6d.

PLATO.—The Republic of Plato.

Translated into English, with Notes. By Two Fellows of Trinity College, Cambridge, (J. Ll. Davies M.A., and D. J. Vaughan, M.A.) Crown 8vo. cloth, 7s. 6d.

PURTON.—The Acts of the Apostles.

With a Paraphrase and Exegetical Commentary. By JOHN SMYTH PURTON, M.A. Fellow and Tutor of St. Catherine's Hall, Cambridge. 8vo. [Preparing.]

PRATT.—The Mathematical Principles of Mechanical

Philosophy. By J. H. PRATT, M.A., Fellow of Caius College.

. The above work is now out of Print: but the Part on STATICS has been re-edited by Mr. Todhunter, with numerous alterations and additions: the Part on DYNAMICS, by Messrs. Tate and Steele, is nearly ready. The other parts will be published in separate forms, improved and altered as may seem needful.

PROCTER.—*A History of the Book of Common Prayer: with a Rationale of its Offices.* By FRANCIS PROCTER, M.A., Vicar of Wotton, Norfolk, and late Fellow of St. Catharine Hall. Crown 8vo. cloth, 10s. 6d.

. This is part of a series of Theological Manuals, now in progress.

PUCKLE.—*An Elementary Treatise on Conic Sections and Algebraical Geometry.* With a numerous collection of Easy Examples progressively arranged, especially designed for the use of Schools and Beginners. By G. HALE PUCKLE, M.A., St. John's College, Cambridge; Principal of St. Mary's College, Windermere. Crown 8vo. cloth, 7s. 6d.

RAMSAY.—*The Catechiser's Manual; or, the Church Catechism illustrated and explained, for the use of Clergymen, Schoolmasters, and Teachers.* By ARTHUR RAMSAY, M.A. of Trinity College, Cambridge. 18mo. cloth, 3s. 6d.

REICHEL.—*The Lord's Prayer and other Sermons.*

By C. P. REICHEL, B.D., Professor of Latin in the Queen's University; Chaplain to his Excellency the Lord Lieutenant of Ireland; and late Donnellan Lecturer in the University of Dublin. Crown 8vo. cloth, 7s. 6d.

THE RESTORATION OF BELIEF.

By ISAAC TAYLOR. Complete in One Volume, Crown 8vo. cloth, 8s. 6d.

CONTENTS. I.—Christianity in relation to its Ancient and Modern Antagonists. II.—On the Supernatural Element contained in the Epistles, and its bearing on the argument. III.—The Miracles of the Gospels considered in their relation to the principal features of the Christian Scheme.

ROBINSON.—*Missions urged upon the State on grounds both of Duty and Policy.* An Essay which obtained the Maitland Prize in the year 1852. By C. K. ROBINSON, M.A., Fellow and Assistant Tutor of St. Catharine's Hall, Cambridge. Fcp. 8vo. cloth, 3s.

ROSE (Henry John).—*An Exposition of the Articles of the Church of England.* By HENRY JOHN ROSE, B.D. late Fellow of St. John's College, and Hulsean Lecturer in the University of Cambridge.

[Preparing.]

. This is part of a Series of Theological Manuals now in progress.

SALLUST.—Sallust.

The Latin Text, with English Notes. By CHARLES MERIVALE, B.D., late Fellow and Tutor of St. John's College, Cambridge, &c., Author of a "History of Rome," &c. Crown 8vo. cloth, 5s.

SEDGWICK AND M'COY'S British Palæozoic Fossils.

Part I. 4to. sewed, 16s.

Part II. 4to. sewed, 10s.

work, 16s. just ready.

Part III. completing the

. THE WHOLE SOUND IN TWO VOLS., 4to. cloth, £2 2s.

SELWYN.—*The Work of Christ in the World. Four Sermons*, preached before the University of Cambridge, on the four Sundays preceding Advent in the year of our Lord 1854. By the Right Rev. GEORGE AUGUSTUS SELWYN, D.D. Bishop of New Zealand, formerly Fellow of St. John's College. **Third Edition.** Crown 8vo. 2s.

SELWYN.—*A Verbal Analysis of the Holy Bible.* Intended to facilitate the translation of the Holy Scriptures into Foreign Languages. Compiled by THE BISHOP OF NEW ZEALAND, for the use of the Melanesian Mission. Small folio, cloth, 14s.

SIMPSON.—*An Epitome of the History of the Christian Church during the first Three Centuries and during the Time of the Reformation*, adapted for the use of Students in the Universities and in Schools. By WILLIAM SIMPSON, M.A. With Examination Questions. **Second Edition**, Improved. Fcp. 8vo. cloth, 5s.

SMITH.—*Arithmetic and Algebra, in their Principles and Application*: with numerous systematically arranged Examples, taken from the Cambridge Examination Papers. With especial reference to the ordinary Examination for B.A. Degree. By BARNARD SMITH, M.A., Fellow of St. Peter's College, Cambridge. Crown 8vo. cloth, 10s. 6d.

SMITH.—*Arithmetic for the use of Schools.* By BARNARD SMITH, M.A. Fellow of St. Peter's College. Crown 8vo. cloth, 4s. 6d.

. This has been published in accordance with very numerous requests from Schoolmasters and Inspectors of Schools. It comprises a complete reprint of the Arithmetic from Mr. Smith's larger work, with such alterations as were necessary in separating it from the Algebra; with many additional Examples, and references throughout to the *Decimal System of Coinage*.

. A KEY TO MR. SMITH'S ARITHMETIC FOR SCHOOLS IS IN THE PRESS.

SMITH.—*Mechanics and Hydrostatics, in their Principles and Application*: with numerous systematically arranged Examples, taken from the Cambridge Examination Papers. With a special reference to the Ordinary Examination for B.A. Degree. By BARNARD SMITH, M.A. Fellow of St. Peter's College, Cambridge. [Preparing

SNOWBALL.—*The Elements of Plane and Spherical Trigonometry.* Greatly improved and enlarged. By J. C. SNOWBALL, M.A. Fellow of St. John's College, Cambridge. **Eighth Edition.** Crown 8vo. cloth, 7s. 6d.

TAIT and STEELE.—*A Treatise on Dynamics, with numerous Examples.* By P. G. TAIT, Fellow of St. Peter's College, and Professor of Mathematics in Queen's College, Belfast, and W. J. STEELE, Fellow of St. Peter's College. Crown 8vo. cloth. [Just ready.

This will be a new Edition of that part of Pratt's Mechanical Philosophy which treats of Dynamics, with all the additions and improvements that seem needful.

THEOCRITUS.—Theocritus.

The Greek Text, with English notes, Critical and Explanatory, for the use of Colleges and Schools. By E. H. PEROWNE, M.A., Fellow of Corpus Christi College. Crown 8vo. [Preparing.]

THEOLOGICAL Manuals.

Just published:—

CHURCH HISTORY: THE MIDDLE AGES. By CHARLES HARDWICK. With Four Maps. Crown 8vo. cloth, price 10s. 6d.

THE COMMON PRAYER: ITS HISTORY AND RATIONALE. By FRANCIS PROCTER. Crown 8vo. cloth, 10s. 6d.

A HISTORY OF THE CANON OF THE NEW TESTAMENT. By B. F. WESTCOTT. Crown 8vo. cloth, 12s. 6d.

In the Press:—

CHURCH HISTORY THE REFORMATION. By CHARLES HARDWICK. [Early in February.]

The following will shortly appear:—

INTRODUCTION TO THE STUDY OF THE OLD TESTAMENT.

NOTES ON ISAIAH.

INTRODUCTION TO THE STUDY OF THE GOSPELS.

EPISTLES.

NOTES ON THE GOSPELS AND ACTS.

EPISTLES AND APOCALYPSE.

CHURCH HISTORY, THE FIRST SIX CENTURIES.

17TH CENTURY TO THE PRESENT TIME.

THE THREE CREEDS

THE THIRTY-NINE ARTICLES.

. Others are in progress, and will be announced in due time.

THRING.—A Construing Book.

Compiled by the Rev. EDWARD THRING, M.A. late Fellow of King's College, Cambridge, and Head Master of Uppingham School.

THRING.—The Elements of Grammar taught in English.

By EDWARD THRING, M.A. Head Master of the Royal Grammar School, Uppingham; late Fellow of King's College, Cambridge. **Second Edition.** 18mo. bound in cloth, 2s.

THRING.—The Child's Grammar.

Being the substance of the above, with Examples for Practice. Adapted for Junior Classes. A New Edition. 18mo. limp cloth, 1s.

THRUPP.—Psalms and Hymns for Public Worship. Selected

and Edited by JOSEPH FRANCIS THRUPP, M.A. Vicar of Barrington, late Fellow of Trinity College. 18mo. cloth, 2s. Second paper in limp cloth, 1s. 4d.

THRUPP.—Antient Jerusalem: a New Investigation into the

History, Topography, and Plan of the City, Environs, and Temple. Designed principally to illustrate the records and prophecies of Scripture. With Map and Plans. By JOSEPH FRANCIS THRUPP, M.A. Vicar of Barrington Cambridge, late Fellow of Trinity College. 8vo. cloth, 15s.

TODHUNTER.—A Treatise on the Differential Calculus; and the Elements of the Integral Calculus. With numerous Examples. By I. TODHUNTER, M.A., Fellow and Tutor of St. John's College, Cambridge. **Second Edition.** Crown 8vo. cloth, 10s. 6d.

TODHUNTER.—A Treatise on Analytical Statics, with numerous Examples. Crown 8vo. cloth, 10s. 6d.

TODHUNTER.—A Treatise on Plane Coordinate Geometry. With numerous Examples. For the Use of Colleges and Schools. Crown 8vo. cloth, 10s. 6d.

TODHUNTER.—A Treatise on Algebra, for the Use of Students in the Universities, and of the Higher Classes in Schools. *[Preparing.]*

Also by the same Author,

An Elementary Work on the same subject, for the use of Beginners.

TRENCH.—Synonyms of the New Testament.

By RICHARD CHENEVIX TRENCH, B.D., Vicar of Itchenstoke, Hants, Professor of Divinity, King's College, London, and Examining Chaplain to the Bishop of Oxford. **Third Edition,** revised. Fcp. 8vo. cloth, 5s.

TRENCH.—Hulsean Lectures for 1845—46.

CONTENTS. 1.—The Fitness of Holy Scripture for unfolding the Spiritual Life of Man. 2.—Christ the Desire of all Nations; or the Unconscious Prophecies of Heathendom. **Third Edition.** Foolscap 8vo. cloth, 5s.

For VERIFYING DATES.

A perpetual Almanac for determining Dates past, present, and future; with a Lunar Kalender and Tables of the more important Periods, *Æras*, Festivals, and Anniversaries. Price 6d.

. This is so printed, that if the margin be cut off it may be carried in a pocket-book.

WESTCOTT.—A general View of the History of the Canon of the New Testament during the First Four Centuries. By BROOKE FOSS WESTCOTT, M.A., Assistant Master of Harrow School; late Fellow of Trinity College, Cambridge. Crown 8vo. cloth, 12s. 6d.

WESTCOTT.—An Introduction to the Study of the Gospels; Including a new and improved Edition of "The Elements of the Gospel Harmony." With a Catena on Inspiration, from the Writings of the Antenicene Fathers. Crown 8vo. cloth. *[Preparing.]*

. These two books are part of a series of Theological Manuals now in progress.

WESTCOTT.—*An Introduction to the Study of the Canonical Epistles; including an attempt to determine their separate purposes and mutual relations.* By BROOKE FOSS WESTCOTT, M.A. [*Preparing.*]

. This is part of a series of Theological Manuals now in progress.

WILSON.—*A Treatise on Dynamics.*

By W. P. WILSON, M.A., Fellow of St. John's, Cambridge, and Professor of Mathematics in the University of Melbourne. 8vo. bds. 9s. 6d.

WRIGHT.—*Hellenica; or, a History of Greece in Greek, beginning with the Invasion of Xerxes; as related by Diodorus and Thucydides. With Explanatory Notes, Critical and Historical, for the use of Schools.* By J. Wright, M.A., of Trinity College, Cambridge, and Head Master of Sutton Coldfield Grammar School. 12mo. cloth, 3s. 6d.

. This book is already in use in Rugby and other Schools.

WRIGHT.—*A Help to Latin Grammar;*

or, the Form and Use of Words in Latin. With Progressive Exercises. By J. WRIGHT, M.A. Crown 8vo. cloth, 4s. 6d.

THE JOURNAL

OF

CLASSICAL AND SACRED PHILOLOGY.

No. VI. for December 1855, 4s. completing Vol. II.

Vol. I. for 1854, and Vol. II. for 1855, are now ready, cloth lettered, 12s. 6d. each.

CASES CAN BE HAD FOR BINDING VOL. I.

. Three Numbers published annually, at 4s. each.

Cambridge: MACMILLAN & Co.

London: BELL & DALDY, 186, FLEET-STREET.

Glasgow: EDMONSTON & DOUGLAS. Oxford: J. H. & JAS. PARKER.

Dublin: WILLIAM ROBERTSON. Glasgow: JAS. MACLEHOSE.

R. CLAY, PRINTER BREAD STREET HILL.





